

T H E
Concurrence and Unanimity ;
Of the People Called
QUAKERS;

In Owning and Asserting the Principal Doctrines of the Christian Religion ; Demonstrated in the *Sermons* or *Declarations* of several of their Publick Preachers ; Namely,

Mr. Robert Barclay,
Mr. George Whitehead,
Mr. John Bowater,
Mr. Charles Marshall,
Mr. William Bingley,
Mr. John Butcher,
Mr. James Park,

Mr. William Dewsberry,
Mr. Francis Camfield,
Mr. William Penn,
Mr. Richard Asby,
Mr. Samuel Waldenfield,
Mr. John Vaughton, and
Mr. Francis Stamper.

Exactly taken in Short-hand, as they were Delivered by them at their Meeting-Houses, in Grace-Church-Street, Devonshire-House, St. Martins le Grand, St. John's-Street, Wheeler-Street, and Ratcliff, in and about London.

And now Faithfully Transcribed, and Published ; With the Prayer at the End of each Sermon.

LONDON, Reprinted, and Sold by J. Sowle, in White-Hart-Court in Gracious-street, 1711.



1. *Glazier's Trade*
2. *and other trades*
3. *and their tools*
4. *and their work*
5. *and their methods of working*
6. *and their history*
7. *and their present condition*
8. *and their future prospects*

1. *From the earliest period to the present time*
2. *and the progress of the art*
3. *and the development of the trade*
4. *and the various branches of the industry*
5. *and the various occupations connected with it*

6. *and the various trades and occupations connected with it*
7. *and the various trades and occupations connected with it*

8. *and the various trades and occupations connected with it*
9. *and the various trades and occupations connected with it*

A D V E R T I S E M E N T.

There were formerly Published, several Sermons or Declarations of Mr. Stephen Crisp, of Colchester in Essex, Deceased: In Two small Volumes.

THE First Volume contains Eight Sermons, upon the following Subjects. 1. The Great Mediator of the Everlasting Covenant. 2. Heart Preparation for receiving the Gospel. 3. The First and Great Commandment. 4. The Standard of Truth. 5. The necessary Duty of remebering our Creator. 6. The Divine Monitor, or Light from Heaven. 7. The Inward Preacher, or the Office of Conscience. 8. Saving Faith, the Gift of God alone.

The Second Volume contains Ten Sermons, upon the following Subjects. 1. Truths Testimony against the Power of Sin and Satan. 2. Bearing the Cross, the right Mark of a Christian. 3. The Spirit of Christ the only true Guide. 4. Pure and Spiritual Worship. 5. The Divine Life of Christ Jesus. 6. The Kingdom of God within. 7. The Undefiled way to Eternal Rest. 8. The dawning of the Day of Grace and Salvation. 9. The Excellency of Peace with God. 10. True Christianity. With his Prayer at the end of divers Sermons. All exactly taken in Shorthand, as they were delivered by him, at the Publick Meeting-Houses of the People called Quakers, in Grace-Church-Street, Devonshire-House, and St. Martins le Grand, London.

All which, with Additions of Sermons, are Collected, and Reprinted in one Volume.

Having lately published several of the Sermons, or Declarations of Mr. Stephen Cribb, Deceased, which have obtained general acceptation with Persons of different Persuasions; I often heard it objected, that though this Person clearly owns, and earnestly recommends the Practise of the Principal Points of the Christian Faith; Yet others of the chief Leaders and Teachers of the People called *Quakers*, were not of the same Opinion in these Matters; Now the Writer of Mr. Cribb's Sermons, having taken the Declarations of several of their Publick Preachers, at their usual Meetings, I think my self obliged in Truth and Justice, to make some of them publick in this small Volume, to demonstrate their Concurrence and Unanimity, in asserting and pressing the most necessary and Practical Doctrines, and Duties of Religion (both in their Sermons and Prayers) that most Christians profess to acknowledge and believe; Thereby to obviate mis-representations, and to rectifie the thoughts of those who are prepossess'd with contrary sentiments; To which end they are now faithfully Printed, and refer'd to the Judgment of all Impartial Readers.

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A

SERMON,

Preached by

Mr. Robert Barclay,

At Grace-Church-Street, May the
16th, 1688.

My Friends,

THIS is the Testimony that was born of Old, and it is also born this Day, that there may be an Agreement between the Members and the Head, the Word and the Power, the Notion and the Substance, *He that bath the Son bath Life, and he that bath not the Son bath not Life.* So that in this the Substance is known, whereby Men are Redeemed to live unto God, and to live for God and to Glorifie him. This is the end of the Testimony of the Gospel of our Lord and Saviour Christ Jesus, that we may all come to partake of his Life, and that by partaking of it, we may live upon it, and being made alive to him, we shall then be made able to serve him; then

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shall we be enabled to Worship him, to Glorifie him, and to declare of his Glory, and of his Power, and of his Wisdom, and of his Goodnes, to those that are Strangers to him, and to invite all to be Partakers thereof. Let all your Eyes this Day be towards him, and to the Enjoyment of his Life that you may be Sensible, and that you may be Witnesses of his Life

And this Life is not to be obtained but by Death; there is a dying before there is a Living: Every Plant, Seed or Grain that is placed in the Earth, it dies before it grows up, there is a dying before there is a living, those that come to the Life of the Son of God, they come to it through Death; for it was through dying that he obtained this Life; it was necessary that the Son of God (the Prince of Life) should die, that he should be Crucified, else he could not finish the Work of our Salvation, and make way for the Revelation and the Sowing of that Seed, and the Dispensation of that Grace, whereby we might come to have a Share with him in that Eternal Life he obtained for us: They that come to the Life of the Son of God, they must obey him; for they must receive the Sentence of Death to that Life, which they derive from *Adam*, that Cursed that Corrupt Life of Unrighteousness, that Life of Ungodliness, that Life wherein Self and the Will of Man delights, wherein the Natural Man, the Animal Man hath a Life: We must die, and by dying come to be Partakers of the Life of Jesus; he Communicates himself to us, and by our receiving him, we receive Life; *He that hath the Son hath Life, and he that hath not the Son hath not Life*, and the Consequence is, He that hath not this Life, hath not the Son of God.

This

This is the true way for every One to Try and Examine themselves by, and to make a true Judgment of themselves, that they may know whether they have the Son of God or not, whether they have Christ or not; if they have Christ, they have the Benefits of his Death, and of his Blood and Sufferings, they that have this Life in them, they are in the Faith, they are Partakers of Justification, and Sanctification, and Adoption; And all those that are under the Dispensation of the Gospel, that have the Benefits of Christs Death, to those he giveth himself, and those to whom he giveth himself, he giveth this Life. This is not the Life of *Adam*, a Life of Unrighteousness, but a Life that Springs from the Heavenly Incorruplicle Seed, such as Partake of it are born again of the Word of the Lord that remains for ever. This is a Life that comes from the Lord from Heaven, the Quickning Spirit, and this Life tends Heaven-ward, it looks Heaven-ward; it carries the Affections towards the things that are above, it dwells not in them that have their Pleasures in this World; it looks not to the things of this World, it comes from *Heaven*, and tends to *Heaven again*, it raiseth the Soul that is Quickned by it. They that are born of it are made Heavenly by it, it makes all Heavenly that are Quickned by it. *By this we may know that we have the Son of God*, by this we have an understanding of him, and are brought into him that is true.

And this is the Living Manifestation of Christ, whereby he cometh into thy Soul, and into my Soul. This is the Gift of God, We Receive God's Gift, that we may receive Life from and by him, that we may Live this Life; This is that which makes the Yoke of Christ easie, and his *Burden Light*, and his *Commandments not Grievous* to us. The Life of

Christ, doth the work of Christ naturally ; Those that are in the Flesh, mind the things of the Flesh, those that live a Carnal Life they mind the Works of the Flesh, it is their Joy, their Delight and their Pleasure, that which their Hearts are carried after. They Rise early, and Lie down late, and all for this end, it is that which their Hearts Run after all the Day long, What is the Reason of it ? They are in the Flesh, in the Life of Lust, That Life moves them, and Acts them, and Governs them, That Life Useth and Employeth all their Faculties, their Understandings, Wills, Affections and Imaginations, and it useth all the Members of their Bodies to please the Flesh, and fulfil the Lusts thereof ; these are the Consequences of a Life of Unrighteousness, in those things that are Unrighteous.

But those that have Received the Spirit of God, they have Received Jesus Christ the Son of God, and this is the Consequence, they are become Dead to the Life of Unrighteousness : All that are Dead in Sins and Trespasses he hath Quickned. Now when you have received the Son of God, you have received a New Life, another Life ; then your Affections are set upon things that are above, and you are come to sit in Heavenly places in Christ Jesus, you sit no more in the Earthly place, nor Live an Earthly Life, but in the Heavenly place, where the Heavenly Life abounds. *For this end the Eternal Son of God came into the World, that we might have Life, and that we might have it more abundantly ; that we might abound in the Life of Jesus, and in the abundance of it ; This is that which is recommended to us, that we might receive the Son of God into our Souls, and by receiving him, partake of his Life : and then let this Life produce its Action. ; Let the Word of God dwell Richly in you, in all those*

those things that are Divine, in all those things, consequences that it brings forth amongst the Children of God.

For it is not the things of the Earth that we are to remember, and to have dwelling in us, but the Word of God; and that which proceeds from the Life of the Son of God. All Words and Testimonies, Preachings, Prayer, Exhortation, and Spiritual Counsel, if it be not from the life of the Son of God, it edifies not the Body of the Lord Jesus Christ in Love; Let us receive that which comes from the Life of the Son of God, which is manifest amongst us, and shed abroad in our Hearts; Let us Watch and take care that whatsoever is not of this Life may not appear, may not be manifest and made known among us. And this Life that we receive from the Son of God, is that which will stand us in stead in the Day of Tryal, and as many as live unto God in this Divine Life, he is well pleased with them, and the Tempter, the Wicked one cannot touch them at all, nor reach them, nor hurt them. This is my Testimony unto you from the Life of God, which to the Glory and Praise of his Name hath risen in my Scul in some measure: It is the desire, and Labour, and Travel of my Soul that you may be Inwardly gathered into this Heavenly Life, that all my Dear Brethren and Sisters who are of the Household of Faith, may be inward in this Life, that the Fruit thereof may be manifest, that the Notice thereof, the Sound thereof, the Language thereof may be heard in this Assembly at all times, that the Lord our God may be made known to us, through this Word of Life in our Hearts, to the Praise, Honour and Renown of his Name, who alone is worthy, To whom be Glory for Ever and Ever, Amen.

The Prayer after Sermon.

O Most Powerful Lord God of Life, and of Glory
 and Blessedness; precious in thy sight are thy
 People whom with thy Power thou hast Visited with the
 Day Spring from on high, and upon whom thou hast
 breathed with a Divine Inspiration, and made them alive
 to thy self, through thy tender Mercy and Good-
 ness which in the Son of thy Love thou hast freely ex-
 tended to us, whereby we are made capable of drawing
 nigh to thee, and of having access into thy Blessed Pre-
 sence to enjoy Communion with thee, through the Lord
 Jesus Christ. We desire to wait upon thee, and seek
 fervently after thee; All our expectation is from thee,
 from Day to Day, and from Time to Time, that we may
 receive Relief, that we may receive Strength from thee,
 who art the God of all our Mercies. Thou hast not
 been wanting to us in the needful time, thou hast had
 regard to the sighing of the Poor, to the breathing and
 Supplication of the Needy, whose desires have been truly
 after thee, and the sweet enjoyment of thy Presence, the
 feeling of thy blessed Power, and, the beholding of the
 Light of thy Countenance, wherein there is Life and
 Salvation. Blessed be thy Name for ever, all Living
 Praises and Holy Thanksgivings be in Truth and Humility
 offered up to thee, through the Dear Son of thy Love,
 by all thy Children and People, whom thou hast sought
 out by thy blessed Spirit, and whom thou hast gathered
 by the Arm of thy blessed and mighty Power, that they
 might be a People to thy Praise, Serving thee in newness
 of Spirit, Worshiping thee, in the beauties of Holiness,
 and in Spirit and Truth, and not according to the Old-
 ness of the Letter, not according to an empty and out-
 ward Formality, but in the sense of the Springings up of
 that pure Life, of that fresh Spring of Life, that thou
 hast

The Prayer after Sermon.

7

bast placed in the Hearts of a Remnant, by thy blessed Power, O Righteous and Holy God, the Sense and feeling thereof is beyond Words, beyond Expression, and beyond utterance: Therefore we bumbly intreat thee, by the blessed Arm of thy Power, gather thy People more and more into an Inward Sense of the Springings of Life, that they may attend upon thee, and feel Life in their Souls, and breathings after thee in their Hearts, that in their Daily attendance on thee, they may receive Day by Day, of those living suitable supplies of Life, Virtue, Wisdom, and Power whereby they may be supported through all Tryals, and Adversities, and through all Oppositions and Temptations that they may meet withal, for the tryal of their Faith, and for the exercise of their Patience, that all their Afflictions and Exercises may be sanctified to them, for the bringing them nearer and nearer to thy self, and into a more lively inward and single Dependance on thee, and thy Divine Grace and Truth which thou hast made known by Christ Jesus, our only Mediator, by whom alone we have access to thee, and whereby we are made capable of beholding the Light of thy Countenance, and partake of thy Divine goodness and blessing, and of those precious Promises which thou hast left upon Record, and Impressed upon our Minds and Hearts. Thou hast poured into us a living and inward sense of that pure Life of thy Dear Son, whereby we may be enabled to live to thy Praise; and O Blessed Powerful Lord God, those that are not convinced and persuaded of thy Way and blessed Truth, that are not come into it, and to partake of the Life of it, that are not yet come to live to thee, and to live in Obedience to thy Blessed Son, the Lord Jesus Christ, who are not come under the Power of his Cross, that they may be Crucified to the World, and have the World Crucified to them: Lord awaken them, utter thy Voice that shakes the Mountains, rend the Vail, and draw in

their Hearts, and Minds, and Affections, from earthly and fading Objects, that they may come to breathe after thee ; and feel that Spirit in them, wherewith thou dost inspire thy People, whereby they may supplicate thee for Relief, for Strength, and Victory over the Spirit of the World, and over the Temptations of the Devil and the Flesh, which do so easily beset Men ; and whereby many are led captive, who cannot yet make mention of thy Name, and walk in thy Truth : Lord awaken them by thy Powerful Voice, and incline their Hearts to seek thee, while thou art to be found, and call upon thee while thou art near, that thou mayst be known in thy glorious Visitation. The Cords of thy Love thou hast extended, that they may lay hold thereon, that they may be drawn out of the Pollutions of the World, and of Sin, and Satan, that have brought Death over them ; let the fear of God take place, that they may be afraid to offend thee, as knowing that thou art a Jealous God, and thine Eyes are upon all the ways of the Sons of Men ; thou art the Heart searching God ; there is no secret can be hid from thine All seeing Eyes ; Under that Consideration, O Lord, let many come unto thee, and reverence thy Great Name, and not provoke thee to Displeasure against them. And O blessed God, thou hast been graciously pleased to begin a good Work, a glorious Work of Righteousness in our Days and Times, Blessed God and Father, we humbly Pray thee carry it on, and make it prosper. Prosper the Souls of thy People in it, that they may be a growing, thriving, and increasing People in thy Holy ways, and in thy blessed Work ; and as thou hast Sown a precious Seed, and Planted a Noble Vine by thine own Almighty Hand, and given us a Root of Life, the Foundation of our Faith, Love, and Obedience, which Foundation thou hast laid in Sion, Lord keep thy People sensible of it, that they may mind it, and wait upon thee, and be preserved

The Prayer after Sermon.

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ved in that Root of Life wherin thy Blessing is, that thy People may partake of thy Blessing, and grow up into the Nature of that Life, to bring forth Fruit to thee, to increase in Faith and Love, in Obedience, and Humility, and Meekness, that the Life of true Christianity may be Promoted and Increased among thine Heritage, that they may Live in it, and shine forth in it as thy Workmanship, which thou hast Created in Christ Jesus unto Fruitfulness, unto all good Works, that they may walk in them; That so Powerful God and Living Creator, they may Live unto thee, and Act intirely to thy Praise, Honour, and Glory in their Day, Age and Generation, and that their bright shining forth in the Light of Truth, and Righteousness may appear more and more as an Invitation to those that are afar off; That in this thy Day wherin thou art setting up the Tabernacle of David, the Kingdom of thy Beloved Son, and Repairing the Ruins and wast Places thereof, Lord God Eternal, grant that the Residue of Men may seek after thee, and be sensible that thou art at Work, and raising an House for thine Honour, and promoting the Kingdom of thy Son, which is a Kingdom of Righteousness, that of his Government there may be no end, that all those that desire after Peace, and after Happiness, in the Kingdom of thy Dear Son, may wait to see him Rule and Govern, to see him Reign whose Right it is; That Sin may not Reign in their Mortal Bodies, that Sinful Lusts, and Vile Affections, and an Earthly Mind may not have Power over them, and prevail against them, that so their Souls may be lifted up to thee; That, Blessed Eternal God, they may wait upon thee, and Renew their Strength, and Renew their Thankfulness, for the Renewing of thy Mercies, and the Incomes of thy Love which are Fresh and New every Morning; That they may fear thee, and wait upon thee, and Diligently seek after thee, and have sweet Communion

The Prayer after Sermon.

nion with thee, in the Enjoyment of thy Presence; And Blessed be thou O Lord God Eternal, for all thy Mercies, Preservations and Encouragements, so frequently Afforded to thy People, whose Eyes and Hearts are towards thee: Our Souls are deeply engaged to thee, and we have cause to Bless, and Praise, and Honour thy Great and Excellent Name, and through thy Dear Son to offer up Praise and Thanksgiving to thy great and Excellent Majesty, for thou alone O God art worthy to Receive the Honour and Praise of all thy Mercies, Benefits and Blessings, by all the living here, and elsewhere, who art God only over all Heaven and the whole Earth, Blessed and Praised for Ever, and Ever. Amen.

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A

SE R M O N,

Preached by

Mr. William Dewsberry.

At Grace-Church-Street, May the 6th
1688.

My Friends,

Except you be Regenerated and Born again, ye cannot inherit the Kingdom of God.

THIS is the Word of the Lord God to all People this Day, this lies not in airy Profession, and in vain Imagination, and whatsoever else it is that you deck your selves withal, you must every particular Man and Woman be born again, else you cannot enter into the Kingdom of Heaven. This was the Doctrine of Christ in that prepared Body wherein he appeared in the World, and Preached to Nicodemus that Standing Doctrine to this moment of time, and will be so while any Man breathes upon the Earth; there is no other Way, no other Gate to enter into Life, but by this great work of Regeneration. Now to enforce People

People to come to this great Work, and to set forward from Earth to Heaven, all being driven out of Paradice by the Cherubim set with a Flaming Sword, there is no returning to that Blessed Life, but by the loss of that Life that did grieve the Spirit of God, and which did cause Man to be driven out; there is no other way of return again but by this New Birth. As you are all driven and forced out of Paradice, and the Flaming Sword and the Cherubims are set to keep the way of the Tree of Life, so you must return into the favour of God again, by the Light of Christ; and you have Line upon Line, Precept upon Precept, here a little, and there a little, to direct your Minds to the Light of Christ Jesus. As the first *Adam* was made a living Soul, so the second *Adam* is a quickning Spirit. This know for certain, no Man or Woman can be quickned, and raised up into the life of the second *Adam*, till the life of the first *Adam* be taken away from them.

So now, let every one of you deal plainly with your own Hearts, how you came to be a slain People to the life of the first *Adam*, in which life there was a working of the Mystery of Iniquity in every part of Man, One cries lo here is Christ, another, lo there is Christ, and every one is following his own imagination about the Letter of the Scripture; this is still but the vain Spirit of Man running and striving to recover himself; and this is the cause there is so much Profession of God, and so little of his Nature appearing among the Sons and Daughters of Men. Now all of you that come to be Regenerated, you must come to the Light of Christ, there is no other way to it. He will search your Hearts, and try your Reins, and set your Sins in order before you, and trace out the Iniquities that compass you about, therefore

herefore you must see your selves a lost People, a sinful People, and so come to feel the weight of your Sins upon your Consciences, there is no other way to come to Life; you will never complain of Sin till you be burthened with it, 'till you have a Trumpet sounding in your ears, to awaken you, that you may arise from the Dead, that Christ may give you Light; there is no other way Dear People, you must bring your Deeds to the Light of Christ, and abide the Sentence of Condemnation; if you save your Lives, you lose them; if you will lose your Lives for Christ's sake, there is no danger of our Eternal Life. John the Baptist, Christ's forerunner, declared, *I indeed Baptize you with Water unto Repentance, but he that cometh after me is mightier than I, he Latchet of whose Shoes I am not worthy to unloose, he shall Baptize you with the Holy-Ghost, and with Fire, whose Fan is in his hand, and he will throughly purge his floor, and will gather his Wheat into his Garner, but the Chaff he will burn with unquenchable Fire.* What is it the better for you to read the Scripture, if you know not this Fiery Baptism, which all must know that are Regenerated; deceive not your selves, Christ will appear in flaming Fire, and take Vengeance on all them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

I stand here as a Witness of the Lord of Life this Day, there is no way for People to come to Salvation, but they must know Christ revealed in all their Hearts. What is he doing but rendring Vengeance upon the carnal Mind, self-pleasing, and all inordinate Affections; he comes with Vengeance to take away thy Life, he will Baptize thee with the Holy Ghost, and with Fire. If thou knowest not this, thou art not a true Christian, thou wilt never look Death in the Face with joy, nor

nor go down to the Grave with Triumph. If thou livest at home in the Body, and flyest for thy Life, and wilt not be willing to lose thy Life for Christ, if thou art called to it, and if thou wilt not have Christ to wash thee (some for shininess, and some for self-love will refuse this) if Christ doth not wash thee, thou hast no part in him; you must come to Christ to purifie you in the Fiery Furnace, *the Day of the Lord shall burn as an Oven* (as the Prophet speaks) this is a dreadful Day, a Day of Vengeance, the Day of the Lord Jesus Christ, who Redeemeth his People from their Sins, *Sion is Redeemed with Judgment, and Established with Righteousness.* Do not make the way to Heaven easier in your Minds and Imaginations than indeed it is, and think it not sufficient to live in an outward observance of the ways of God. If your own wills be alive, and your corruption remain unmortified, the Judgment of God will be your Portion, therefore in the Lord's Name come along with me, I am come to declare what I have heard and seen of the Father. Come and examine thy Conscience, hast thou brought thy deeds to the Light? then thou hast received Condemnation upon thy self, and thy haughtiness is bowed down, and laid low, and thou seest thy self a poor miserable wretch before the Eternal God. Whatsoever thou knowest of the Mind of God, hast thou reformed thy ways, come along with me, and tell me what is the ground of thy Faith? and thy confidence; is it thy obedience and qualifications? because thy obedience is right, and thy qualifications right, what use dost thou make of them? read the Book of Conscience, hast thou no ground for thy Faith, thou hast put on the Reformed Faith, and livest an Unreformed Life; search and try thy self, Man, or Woman. Dost thou watch over thy self,

self, and keep in a sense of thy dissolution, notwithstanding all thy qualifications and partial reformation? Dost thou strive to enter in at the Strait Gate, and the Narrow Way, here is the lost Sheep, thou seekest, the life of thy will, the life of the first Adam; the justice of God will not suffer thee to make a Saviour of thy Duties and Qualifications, and to take God's Jewels and to deck thy self with them, thou canst not be saved without the Righteousness of God in Christ Jesus. What saith thy Conscience, art thou brought to this change of thy Mind, and of thy Conversation? Are you all willing to part with your Sins, with your Pride and Haughtiness? Are you willing to part with your vile Affections? this is the work of Gods grace upon you, dost thou place thy confidence in thy Duties and Qualifications, and takest God's Jewels and Ornaments, and deckest thy self with them? *Thou tookest my Jewels* saith the Lord, and didst play the Harlot; if thou return to the Lord, and humble thy self, and get through this difficulty, thou wilt be happy for ever. This Judgment of God, this Flaming-Sword that turns every way, will keep thee from returning to Sin, and bring thee to Christ, and cut thee off from all hope of Salvation but by him, and make thee to see the absolute need of a Saviour, and that thy Life is bid with Christ in God.

It is Gods infinite goodness to Men that he will hide Pride from them, and humble them under his mighty Hand. This is the Condition of poor Creatures that are slain by the Hands of the most High; How may I know when I am Slain and Baptized, and come to have sincerity? They that have this Baptism enter into the Heavenly Life, if you Love the Light of Christ Jesus, it will be thus with you, God will make short work in the Earth. He will

set thy Sins in order before thee, and make thee watchful unto Prayer, and lead thee to Holiness of Life and Conversation, and make thee abhor thy self, and despise all the Pomps, and Pleasures and Vanities of the World ; when he hath adorned thee with his Graces, then watch for the Light, and in the Light of Christ thou shalt see Light, and that all thou hast done, and canst do, is but thy Duty. All this thou oughtest to do, thou art Gods Creature, and all this will not justifie thee in order to thy Eternal Salvation for these services thou oweſt unto God. if thou diligently wait, thou shalt see more Light ; then the Sword that proceeds out of the Mouth of Christ, who is called the Word of God, will cut thee off from all thy hopes of Salvation, from any thing thou hast done, from any of thy qualifications, from any thing that thou canſt do, so that thou wilt be a hopeless Soul, nothing in thy own ſense and apprehenſion, the Power of the first *Adam* muſt die before him, and thou wilt cry out, I am a dead, lost, and undone Creature, but there is a Life hid with Christ in God for me, but I can never have it 'till I be Slain into the will of God , and become as a little Child, and be ſtript of all my own Excellency that I have attained ; I muſt come to a ſense of my own misery, and fall down at the foot of God ; when I am become as a little Child, humbled and slain as to my ow nwill, and confidence in my own Righteousneſs ; I will not then question but I ſhall Live a Holy Life, but I will give all that Life I had, for that *Life which is bid with Christ in God* ; O ! there is none come ſo far that ever miſſes of Eternal Life. All Shuffling People that would have Salvation by Christ, and will not let him exer-cize his Heavenly Power, his Princely Glorious Power to Baptize them into his Death, it is they that

come short of Salvation ; but all those that yield themselves up to Christ to be Redeemed through Judgment , and are become as little Children , these are in a happy State. You know that our Lord Jesus Christ took a little Child in his Arms, and said, whosoever becomes not as a little Child, cannot enter into the Kingdom of Heaven ; you must all of you become as little Children, and depend upon the Mercy and Free Grace of God ; you must all come to a Holy Resignation of your selves to God's disposal : If you come to Christ as little Children, and depend upon him, you cannot miss of Salvation ; it is entailed upon such Souls as hear the Voice of Christ, they that hear the Voice of the Son of God shall live.

I stand here as a Witness for the God of Heaven, I never heard the Voice of Christ (as his follower) till I was Slain and Baptized, and lay as a little Child under his Heavenly Chastisements ; as soon as ever my Soul was brought to this in my Humiliation, O then the dreadful Judgment was taken away, and the Book of Life was opened unto me, and the Lord spake comfortably to me, *I have loved thee with an Everlasting Love* ; and I was made a Christian through a Day of Vengeance, and of Burning as an Oven ; and the Haughtiness and Pride of Man in me was brought low. Now in this conformity to Christ's Death, People may Die into Life, and blessed are the dead that die in the Lord, for they rest from their Labours, and their Works do follow them. Away with all your own Wills, and your Pride, and Haughtiness, and your Hypocrisie, and Deceit, and all dependancy upon any qualification of your own ; you must come to have your Life separated from you, else you will all perish. Those that will die with Christ, and be willing to die for him,

him, he is revealed as a Saviour to them. He was before us in the Days of his Flesh, and complied with his Father's Will, he was Nailed to the Cross. The Son of God, when he was come to the depth of his sufferings, what was his Cry? *My God, My God, Why hast thou forsaken me?* This was for thy sake, and my sake, and every Man and Womans sake that do believe in him; he drank the Cup which his Father gave him to drink; *If it was done thus to the Green Tree, what shall be done unto the Dry?* He went before us, and when he cometh again he will take us to himself, and take us from the filth of Sin, that we may be made New Creatures.

Now except we be Born again, we cannot enter into the Kingdom of God, and there is no becoming New Creatures, till we be slain to the Old Man, Thou must be slain to thy Pride, and Haughtiness, and the Corruption of thine own Will, and all selfishness, thou must have God to burn it up in thee; The Holy Ghost will destroy, and burn up nothing in thee, but that which will bring an Eternal fire upon thy Soul; shew me thou whom my Soul Loveth, where is the Path of Life, the Foot-steps of the Flock of thy Companions? Why should I be as one that goes aside? Now every one that lives at home in the bosom of self, take this with you, though you profess the Truth, and live in an outward conformity thereunto, yet if you secretly indulge your Corrupt Wills, and live a Flesh-pleasing Life, and consult with Flesh and Blood, and are not rent off from your Lusts, you cannot enjoy the Lord of Life; *While I am at home in the Body, I am absent from the Lord.*

The Body of Sin is a Loadstone to draw you from the Life of God, and from Glorifying in the Cross of Christ; This is Flesh and Blood, and *Flesh and Blood*

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cannot inherit the Kingdom of God: For the Lord's sake, for your Soul's sake, and for the sake of your Eternal Happiness, put not off this work, but pursue it, and it will be perfected; See how Christ is revealed in you by the Holy Ghost, and with Fire, God will Redeem you by the Spirit of Judgment and Burning; It is not ranging abroad with your Minds, but you must know Christ is in you except ye be Reprobates; If he hath set your Eyes and Hearts upon himself, and made you to Water your Couch with your Tears, If he hath broken your sleep, so as you have cry'd out, I shall be damned and never come to Salvation; (This will be your cry, it was once my cry,) O let not your Eyes slumber, nor your Eye-lids take any rest till you be sure the Lord is your God; If you find these qualifications you are on your way, otherwise you will be like a deceitful Bow, and never abide in Judgment; If you reject the Counsel of God against your selves, and refuse to be Crucified with Christ, and to be Baptized with his Baptism, you will never have Life; But by his Baptism, and through the Heavenly Operation of his Spirit, if thou hast Faith in Christ's Name, thou shalt be Married to him in Everlasting Righteousness, Salvation shall be brought to us, and Eternal Life be bestowed upon us, even that Life that is hid with Christ in God, he will give to every poor mournful Soul that submits to his blessed will, and believeth in the Lord Jesus Christ; This is not a Faith of our own making, nor a Garment of our own Embroidery, but that which the Lord hath given to us, O happy Man or Woman, that obtainest this gift of God! O! Who will not lose their lives for this Everlasting Life? Who will not die for this Eternal Life? Now the matter lies in the Death of your own Wills, when you have done the will of God,

then watch that your own wills be slain, and that your cursed self take not the Jewels of God, and his Bracelets, and Ornaments, and bestow them upon self, and Paint and Deck cursed self, and take not the Members of Christ, and make them the Members of an Harlot; If you be dead to your own wills, you are risen with Christ, and shall receive a Resurrection to Eternal Life: Crucifie self, and set the World at naught, and trample upon it, and all things of it, and count them as dross and dung in comparison of Christ, that the Father hath revealed to be our Life, in the Days of our Sorrow and Mourning, in the Day of our Calamity, in the Day when we cryed our hope is lost.

Thus it hath been with the Holiest People on Earth; it is not by works of Righteousnes of thy own that thou canst be saved; Christ comes to cut all these down, that thou mayst be Ingrafted into him, and justified by his Grace. Do not make this matter of Talk, and say, I have heard this and that, but look into your own hearis, and see what Heavely workings are there; What there is of the Power of the Lord Jesus, that hath made you to loath this World, and the inordinate Love of the Creature, that you may enjoy all these things, as if you enjoyed them not. We cannot when we are Slain and Crucified to this World, but say, my life is in Christ, when we come to ascribe nothing to our selves, and all to Christ; here is a blessed Harmony, broken Hearts, melted Spirits, and yet joyful Souls; poor Creatures that were Mourning and Sighing, and Crying before the Lord in retired places, and yet rejoicing in Christ Jesus, I am risen with Christ, I said, my hope is cut off, I will lie down in thy will O God; do what thou wilt with me, it is in thy Sovereign pleasure and free gift, whether

whether thou give me Life, or deny it to me: There must be a resignation of our selves to the will of God, it was so with the Lord Jesus, and it is so with every true Saint of God, you must be humbled as little Children before Judgment be taken away, and the loving kindness of God sealed up to your Souls; if you seek this work of God you will find it, if you seek it upon your Beds, in all your Labours and Concernments, in all your Stations and Relations; if you presf after the New Birth, you must use this World, as if you used it not, and live a Married life, as if you were Un-married, for the fashion of this World passeth away. This is not Rantism.

But let me tell you, a New World comes by Regeneration, a Man is not lifted up in his own Mind, but laid low in his own Eyes, he waits for the Wisdom of God to govern him, and he is as a Steward of the Grace of God, to give to them that stand in need. When a Man is Regenerated and Born again, he is as contented with Bread and Water, as with all the enjoyments of this World; What is the matter? His own will is gone, and put down under his Feet, and whatsoever it is that gives life to all his vain desires and Affections; there is a Harmony of all within, a Man Praising of God, and Blessing his Holy Name, there are no Intanglements shall draw away the Heart from serving of God, and seeking his Glory; and if God shall call the Husband from the Wife, or the Wife from the Husband, for the Glory of his Name, there is no whining and complaining, and crying out, but giving them up, and a praising and blessing God, when they are called to such an exercise; and if they are not called to that, then they set their Hearts to glorifie God in their several places

and stations, then they have a full content in a blessed resignation; Here their Wills are slain, but they Praise God they have no desire, but Lord thy will be done, always praising God, always having the fear, and the glory of God before their Eyes. All the mischief is hatched in pleasing Mens own wills: That is, the Counsel of every Heart that Christ doth not Govern; Will you live as the *Quakers*? then you must live contemptibly, the Mistress and Maid are Hail-fellow, well met; No, every one must walk in Humility, and live in acquaintance with the God of Heaven, she that is wrought upon by the same Spirit, must with all diligence behave her self as becomes a servant of the Lord. Here is now a new World, and the fashions of the Old World are gone, all Pride, Haughtiness, Crossness, and Trampling upon one another are all gone, all slain, through the Operation of Christ.

What remains now, Christ is in me, and we are all one in him; Christ laid down his Life for thee and me; Now he Reigns in me, and he hath prepared my Body to die for the Truth, as his prepared Body was laid down for my Sin. It is a kind of Foolish Profession, to make Profession of Christ, and Live in Coveteousness, Prophaneness, Sensuality and the like; they that are come to this Heavenly Birth seek the things that are above, thou canst do no other; *Make the Tree good and the Fruit will be good.* You must be Ingrafted into the Vine of God's Righteousness, O! slight not the Day of your Visitation, What was it to me to read of any being born again, till I was slain, and knew the Heavenly Baptism of Christ Jesus? Till I saw the Flaming Sword ready to slay me in every way, in every turning. The Light of Christ Convinced

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me of Sin, and his Righteousness justified me, and those Works were abominable to me, that hindred my Souls passage to Christ; Christ Jesus in Marrying my Soul to himself seized upon me, and did work effectually in me; There is the Testimony of Christ in me, he hath Sealed up my Soul to the Day of my Redemption, here is a certain Passage, and a certain way which never any miss of, that lose their Lives for Christ: If you be not ready and willing to lose your Lives for Christ, you shall never come here; The Gate is Straight and the Way is Narrow, none come hither but those that die into an Heavenly Oneness with Christ. O Friends, let us empty our selves, that Christ may fill us, let us be nothing in our own Eyes, that we may be all in him, and receive of his fulness.

Now I commend you to God's Witness, that you may remember what hath been spoken among you, but consider, if you do not hearken to it, it will follow you, and be a Plague to you to all Eternity; if you will not yield up your selves to Christ this Day that burns like an Oven, this Fire you must dwell with when out of the Body, there will be no quenching of this Fire for ever; but if you be so wise for your Souls, as to resign your selves up to Christ, and come to him as little Children, this will not hinder your Earthly concerns, though the World may account thee a Fool, yet thou hast that part of Heavenly Wisdom to do what thou dost as unto God; thou carriest to thy Wife, as in the sight of God, that she may be Sanctified to thee, and thou to her; and thou carriest becomingly to thy Children and Servants, and thou wilt abound in Grace and in every good work, which will be for thine Eternal welfare.

O I beseech you People, for the Lord's sake, wait for the Light of Christ to guide you, learn of him to be meek and lowly, then happy are you, for he dwelleth with the Humble, but he beholdeth the Proud afar off. This New Birth, which is a true work, a sincere and heavenly work, it will make you for ever. O make room for Christ in your Hearts, or else he is never like to dwell with you; he loveth to dwell with the poor and humble and contrite Spirit, he abhors the Proud, he will empty your Souls, that he may fill them.

And so I commend you to God. I have been long held in durance under great weakness; and I was restless, till I could come up to this Great City of London, to Preach the Everlasting Gospel among you, and you see I am among you here; Pray every one of you turn Inward; let not these Words passing through a mean Vessel be as a bare empty Discourse of Truth to you, which you only hear, and take no further care of your Salvation. Take heed of despising the Light that shines in the midst of you, and be pressing forward to the Heavenly work, that is laid in the Power of Christ Jesus, even through Judgment into Death, and then he will give Eternal Life; the Lord confirm this, that it may rest upon your Hearts, that you may be dead to the things of the World: *We are not come to Mount Sinai that genders to Bondage, but we are come to Mount Sion, the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly, and Church of the First Born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made Perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaketh better things than that of Abel.* This is the Inheritance of the Redeemed of the most High,

High, blessed be the Name of the Lord ; let us rest in hope, till he bring us to Humility and lowness of Mind, that he may cloath us with Heavenly Glory, according to his Promise, *I will Beautifie my House with Glory saith the Lord.* This is the Portion of Poor People, that cast down themselves before the Lord, that he may lift them up, and be all in all to them, in whose blessed Presence they shall have Joy, and Rivers of Pleasures at his right hand for evermore.

The Prayer after Sermon.

Blessed and Glorious God, thy Presence and Power is with thy People every where, and thou art stretching forth thy Almighty Arm, for the Salvation of thy chosen ones, and thou art Influencing their Souls, with thy Grace and Spirit in all their solemn Meetings and Assemblies; we desire to extol and magnifie thy great and excellent Name, for all thy Mercies and Blessings; we Pray thee bow down thy Heavenly Ear, and hearken to the Cries and Supplications of thy People, that are breathing forth the desire of their Souls to thee, that art a God bearing Prayers, supply their wants, and establish their Spirits, and uphold them with thy free Spirit, Crown all thy chosen ones with thy loving Kindness, and tender Mercy, rend the Cloud of Darkness that hangs over us, and take away the Vail, and bow the Heavens amongst us, and Visit us with thy Salvation, and reveal the Mysteries of thy Truth unto us, and in all our ways let us acknowledge thee, and do thou lead us in the way everlasting; Righteous God of Love, while we live on Earth, let our Conversation be in Heaven, where Christ our Mediator sits at thy Right-hand; let us follow his Example, who was Holy, Harmless,

less, and Undefiled, that we may sit in Heavenly places with him. Be thou a Sun and Shield to us in our Earthly Pilgrimage, whom have we in Heaven but thee, and there is none on Earth that we desire besides thee; let us walk before thee in Sincerity and Truth, and do thou conduct us in the way of Truth and Righteousness, by thy blessed Spirit: Blessed be thy Name, for the Light of thy saving Truth, that hath shined in our Minds, and the Light of thy Countenance, that hath been lifted up upon us in our Meetings, thou hast furnished a Table for thy People, as in the Days of Old, we cannot but Admire thy great Love, and Condescension towards us, and extol and bless thy Holy Name, for thy abounding Mercies and the Riches of thy Goodness to us, we desire to give thee Honour and Renown, and Praise and Thanksgiving for thy renewed Mercies, and Spiritual Blessings in Christ Jesus, for whom we Bless thee, and in whom we desire to be found, not having our own Righteousness; to him, with thy self, and thy Holy Eternal Spirit, be Glory for Ever. Amen.

A

SERMON,

Preached by

Mr. George Whitehead.

At Grace-Church-Street, Octo. 4. 1693.

THE Great God who made Heaven and Earth, the God of our Salvation, he hath prepared a Sacrifice for himself in the hearts of a Remnant, whom he hath gathered by the Arm of his mighty Power, and he hath kindled that Sacrifice that is of his own preparing, and this to a Remnant, is a manifest Token of the Love of God, and of his Divine and special Providence for their safety and preservation that trust in him, and that are sincerely devoted to his service and fear, and that walk in humility before him; and this, my Friends, is matter of weighty and tender concernment upon my Spirit, to mind all of you that come to our Meetings, and hear the Truth declared from time to time, that you seriously consider the great work that the Lord is about to bring to pass, that every one should wait for, that they may feel his Mighty Power preparing their hearts for himself, and raising up Breathings and Supplications to him, that is a God hearing Prayers that are

are offered in Uprightness and sincerity from a broken Heart and a contrite Spirit, which are Sacrifices that the Lord hath regard to: And as it was said of Old, when *Manoab took a Kid with a Meat-Offering, and offered it upon a Rock unto the Lord, and the Angel did wondrously, and Manoab and his Wife looked on, for it came to pass, when the flame went up towards Heaven from off the Altar, that the Angel of the Lord ascended in the Flame of the Altar, and Manoab and his Wife looked on and fell on their faces to the ground, and Manoab said to his Wife, we shall surely die, because we have seen God. But his Wife said unto him, if the Lord were pleased to kill us, he would not have received a Burnt-Offering and a Meat-Offering at our hands, neither would he have shewed us all these things.* He would not have manifested so great Love to us; surely a Remnant may say at this day, from a sense of the great things that the Lord hath shewn us, and of his blessed Power working in their hearts and inward parts a tenderness and subjection to him, that we owe obedience to the Lord, and we believe that the Lord intends good to his People, in that he will exalt his Name in us, and prosper his own work of Righteousness, that Righteousness may be exalted, that many may come to behold the great things, and the Worthy things which the Lord our God will bring to pass in our Day.

These things have been foretold, for the encouragement, and for the strengthening of the Faith of those whose Faces are Sion-ward, whose Eyes are turned towards the Lord their Maker, who have tasted in some measure of the Power, and of the Goodness of the Lord our God, that they may continue in the Faith, whereby their Hearts may be drawn after the Lord, that those who have been made partakers of the true and living Faith of the Son

Son of God, in his Name and Power, may keep the Faith: and not let go the Faith, that they *may hold fast the Profession of their Faith without wavering*, that the Enemy may not be suffered upon any account, either to weaken or destroy the Faith of any, who have known some degree of Faith in the work of God, and concerning his Goodness, and special care, and Providence for the safety, and for the reservation of them that fear him; who are the called of the Lord, who are chosen out of the World, and out of the corruptions of it, that they may be a living and a peculiar People, and a chosen Generation, to shew forth the Praise of him that hath called them out of Darkness into his marvelous Light. He hath called us, and chosen us for that very end, that in our Lives and Conversation we might answer his Call of Grace, and the Truth that we are made partakers of, and thereby shew forth his Praise; and such now have cause to bless the Lord, and praise his Holy Name, for all his Mercies for preserving of them, and helping them in their Way, and in their Spiritual Journey and Progress that they are brought into.

Therefore, dear Friends, be ye concerned, and be inward with the Lord, and attend upon him without distraction, that nothing may hurry, discompose, nor distract your Minds, or turn them about from the Faith, Trust and Confidence you have in the Lord, which he hath gathered his People into, that every one may be exercised in a Watchful State, and in Lowliness and Humility, and look unto, and depend upon the Lord for Strength, for Help, and Power to enable us to stand against all the Wiles of Satan, that none may be led into any extream from the Sense of Truth, and from a feeling of that Power that doth prepare

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the Heart for God and fix it upon him; That none may be drawn out, either into carelessness, negligence, slothfulness, or presumption on the one hand, or into diffidence, or distrustfulness, or despair on the other, but that all may look unto Jesus who is the Author and finisher of their Faith, that they may be sensible of the benefits of his Death, on Earth, and of his Intercession in Heaven, of the Effect and Benefit of his Prayer unto the Father; that their Faith when they shall be tryed and tempted may not fail, that all may witness and partake of this that he told unto Peter, *I have prayed for thee, that thy Faith fail not, Satan hath desired to winnow thee (to toss thee and blow thee about) but I have prayed for thee, that thy Faith may not fail.*

So my Friends, and Friendly People, let your Faith stand in that Power that hath gathered you, in that Arm of the Lord that he hath made bare, and stretched forth to bring a People to himself; that every one may live by Faith, and have their dependance upon the Lord for Strength, and for Relief, that they may partake of the immediate influence of his Spirit, which he is ready to Minister, and Communicate to those that are given up to serve the Lord, that your Prayers and Supplications may be in the Spirit, to that God that poureth out a Spirit of Grace and Supplication upon his People, and he is daily pouring out his Holy Spirit upon his People, that their Prayers and Supplications may reach to him, who is a God bearing Prayers; That they may be prevalent with God, for the Preservation of themselves and others, and for the good of all Nations, that they may awaken many to Repent, and seek the Lord, while he may be found, and call upon him while he is near, that they may be turned from the evil of their ways, and from the

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many Provocations, whereby the Inhabitants of the Earth have greatly incurred the displeasure of God, and that they may be sensible how ready the Lord is to turn away his wrath from them.

This is the desire of the Hearts and Souls of a Remnant, on the behalf of many who the Lord will yet visit and reach unto, and call out of the Dark Ways and by Paths of Sin and Corruption, that they may be brought into a Capacity to know the Way of Truth, and Righteousness and Peace. And my Friends, while People are sensible that there are true breathings and desires after God, and that there is a particular Travel of Soul for the good of a Nation, and for the converting of Sinners from the Evil of their Ways, this is a sign that God is waiting to be gracious ; He may visit a People and Nation with Chastisements and Judgments, yet I am sensible it is for his Peoples sake, even a Remnant that he hath gathered out of the empty Professions, and Forms that are in the World, that the Lord is still waiting to be Gracious and extending his Patience and Long-suffering, that he may convince them, humble them, and overcome them with his Love, and when he Corrects and Punisheth, yet he hath Reserves of Mercy for them, they will Repent, and turn from Sin, and humble themselves under the mighty hand of God, that he may in due time exalt them, and bring them from under the weight of their Iniquities, and the guilt of their Transgressions that they may receive Mercy for his Names sake, and for his dear Son's sake.

This is the Breathing, and the Travel of the Souls of a Remnant, and we may truly say, the Lord hath left a Seed, a small Remnant that look to him, and trust in him, though a People and Nation

tion have sinned against the Lord, who otherwise had been as *Sodom* and *Gommorah*; if God had not left us a Seed, yet for the sake of a little Seed, even for the sake of the Worm *Jacob*, that wrestled with him by Prayer and Supplication, the Lord hath spared many, and waited to be Gracious to them; they are truly a People that are a Praying People, that have the Advantage of all others; yet I do not condemn all Forms of Profession, there are some that have a secret sincerity, and a fear of God, and a desire after the Lord, that are as Sheep scattered upon the barren Mountains, that yet the Lord will gather; there are those that have a secret longing and thirsting after the living God, that desire to know the things that belong to their Peace; *There are other Sheep of Christ which are not of this Fold, them also will be bring home*, that they may know where the Green Pastures are, and be led by the Still Waters, and find relief and refreshment from the Lord.

Therefore all those that the Lord hath gathered and preserved, and kept to this Moment, and helped them, and supplied them, and continued his Mercy to them, should be thankful, and sensible of his loving kindness, that by an Invisible Power hath given them comfort and refreshment, while they have been waiting on him; let their Minds and Hearts be still fixed upon the Lord, and staid on him, and he will preserve them in quietness and peace, and they shall know he will shew his Providence with them, that their Bread may be sure, and their Waters may not fail, the Lord will preserve them to the end of their Days, in Humility and Lowliness, wherein they may be capable of Instruction; and by his Holy Spirit he will lead them in the way they should walk; those that come

unto the Lord with Weeping and Supplication, the Lord he will lead them by the Rivers of Water in plain way, where they shall not stumble. The Lord our God hath prepared a Sacrifice, and he will accept that Sacrifice which is of his own preparing, and this (I say) to a Remnant is a manifest token of his Love.

God Almighty Preserve you, and Bleſs the Labours of his Servants among you, who Labour in the Word and Doctrine, and in the Gospel of your Salvation, whilst they are among you, that you may know the Goodnes of the Lord, that waiteth to be gracious, and have renewed experiences of his Love, and observe for your encouragement the tender care he is pleased to manifest towards his Heritage, both in this and other places; We have great cause humbly to be thankful to our God for what favours we enjoy, and to be diligent to make the best Improvement we can of all the Seasons of Grace, and Opportunities for Working out our own Salvation, which the Lord is pleased in his abundant Mercy to afford unto us.

His Prayer after Sermon.

Glorious and Blessed God, who art the God of all Grace and Mercy, and of all our Helps and Preservations; unto this Moment thou hast been with us, unto this Day we have had thy Gracious Presence with us, even in the needful time; Thou hast gathered us to a peculiar People unto thee; thy Presence is the very life of our Meetings, and the Beauty and Glory of our Assemblies, wherewith from time to time thou hast succoured and relieved and revived thy People, whose Eyes have been towards thee, and whose expectations have been

been from thee, to be supplied and saved by thy bountiful hand, those Living, Divine and Heavenly supplies, wherewith thou hast from time to time Relieved thy People, the Poor and needy, those whose Souls are bowed down in deep Humility in thy Sight and Presence; so that Powerful Father of Life, we have great cause to remember thee in thy ways; we have cause to fear thee O Lord, and to think upon thy Name, we desire to wait upon thee, and cry to thee, and breath after thee, and trust in thee; we bless thee for the continuance of thy Love and Goodness, for thy renewed Blessings and multiplied Favours, we have abundant cause to bless and praise and honour thee O Lord, to magnifie thy great and excellent Name, for thy Love and great Goodness for making bare thy mighty Arm, and stretching it forth to help the helpless, and to relieve and support the poor and needy, whose trust is in thee, whose confidence thou hast raised up by thy Power, to stand in thy Presence; O Righteous Powerful Father of Life, Gather thy People more and more into an Inward sense and feeling, and experience of thy Power and Goodness, that their Hearts may be engaged to thy self, to walk before thee in an holy Awe and Reverence, and with such Sincerity, Humility, Lowness and Tenderness of Heart, as becomes those that have the enjoyment of thy Presence, and as becomes our solemn Meeting, and appearing before thee from time to time, that all thy People who are called by thy Grace, who are convinced and persuaded of thy blessed Truth, may be truly and livingly awakened and stirred up into a sense of thy Glorious Power, that they may know what it is to appear before thee, and how they ought to come before thee, the most glorious and most high and holy God, who inhabitest Eternity, who dwellest in the biggest Heavens, and yet hast a place in the lowest Hearts, in the Hearts of those that with a true Reverence, and holy Fear, desire to worship thee with such a frame of Spirit, and temper of Mind, and heart as thou requirest in them

them that approach thy Presence; We beg the influence of thy Grace and Divine Spirit, that we may be thereby comforted and refreshed; and vouchsafe unto us O Lord, such sweet incomes of thy Love, and such renewings of thy Blessing, as may settle and establish our Minds and Hearts in a sence of thy goodness, and of thy Power and Presence, that we may not be shaken in our Minds, nor weakened in Faith and Confidence in thee, by any Temptation whatsoever; That, Lord God Eternal, the Hearts of thy People may be fixed, trusting in thee, and in thy blessed Name and Power, and find safety and preservation; That all thy People every where, may be sensible that thou art their dwelling place; as thou hast been in all Generations. And so, Lord God Eternal, let them dwell in thee, and do thou dwell in them, and say, this is my habitation, for I have desired it; That blessed Father of Life, they may be sensible of thy Love in it, that no Calamities, or Distresses, nor Sword, nor Famine, nor Necessities, nor Afflictions, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, may be able to separate them from thy Love in Christ Jesus. O Lord, thy People may say to thee, as Israel said of Old, If it had not been the Lord who was on our side, when Men rose up against us, then they had swallowed us up Quick, when their wrath was kindled against us, then the Waters had overwhelmed us, and the Stream had gone over our Souls; Our help is in the Name of thee, O Lord, that made Heaven and Earth, Thy Name and thy Power, and thy mighty Arm, hath appeared for us, and compassed us about; Thou hast surrounded thy People with thy favour as with a shield, and hast preserved them for the praise and the honour of thy Name, and the exaltation of thy Holy Truth; And the confidence and trust of a little Remnant is, that thou wilt still be with them, for their confidence is in thy Name, which is a strong Tower, and their dependance upon thee; Thou wilt not cut off a People which thou hast appointed

for thy praise, thou wilt not destroy them, but surround them with thy Mercy and Salvation, as with Walls and Bulwarks about them; This is the Belief and Confidence that thou hast raised in the Hearts of a Remnant. Therefore O Lord, we have cause to wait upon thee, and continually to trust in thee, and breath and cry unto thee, for thy whole Heritage, for all them whom thou hast gathered by the Arm of thy Power, that they may be preserved faithful to the end of their Days, that they may be saved from the Evils and Pollutions and Corruptions of the World, that they may be Obedient to thy Call, and to thy Heavenly Counsel, that they may come to wait upon thee, and hearken to thy Voice, as those that are willing to obey, and not to touch any unclean thing, but being sensible of thy goodness, thou wilt turn away thy wrath from them, that turn from their Provocations; For this end thou hast raised desires and breathings, and begotten a Travelling in the Souls of a Remnant, of the Sons and Daughters of Men, particularly for the Land of our Nativity; We pray both for High and Low, Rich and Poor, Rulers and People, that by thy Powerful Visitation, they may be excited to seek the Lord, and to wait upon thee, and walk in thy humility in thy sight and presence, that they may desire none in Heaven but thee, and none upon Earth in Comparison of thee; Work an effectual Deliverance, and Salvation for us both inward and outward, that our Confidence may not be in any thing below thy self; Let every one of us have an Understanding, and an Eye opened for the Light of Truth, that we may look unto thee, and expect Salvation from thee, by Jesus Christ our Mediator and Redeemer: Remember all thy People here, and elsewhere, that are recommended to thee; keep them in a sense of thy power, and in humility before thee, that they may receive Comfort, and Wisdom, and Instruction from thee, and do thou graciously establish their goings, and keep them in the way wherein they are to walk! the way of Truth and Righteousness,

Life

The Prayer after Sermon.

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Life and Peace ; Be thou known in the Assemblies of all thy People, and revive and strengthen them, and be with all thy People in their respective Families, that they may be engaged to serve thee, and fear thee in sincerity and humility, and call upon thy Name ; that thou Lord God Everlasting, mayst take care of them, and thy special Providence may watch over them, and let the Angels of thy presence pitch their Tents about all them that fear thy Name. Blessed and Everlasting Father of Mercies, dwell among us, bide and secure us under the shadow of thy Wings, that we may enjoy Communion with thee, through Jesus Christ thy Dearly Beloved Son, and our alone Saviour, and offer up living Sacrifices of Praise and Thanksgiving unto thee, the God of all our Mercies, Blessings, and Deliverances, for thou alone art worthy, who art God over all, Blessed for Ever, and Ever. Amen.

D 3

A

SERMON

Preached by

Mr. Francis Camfield,

At Grace-Church-Street, May the
14th, 1693.

My Friends,

YOU have often heard by the Servants of the Lord, that have given Testimony to Jesus, the only and alone Saviour, you have often heard the Report, and the Report is true, That there is no Name under Heaven by which any Man can be saved, but the Name of Jesus; And you have oftentimes read also in the Holy Scripture, of this Jesus the only and alone Saviour, all the Holy Prophets gave Testimony that he should come; and when he was come, all the Holy Apostles and Ministers of our Lord and Saviour Jesus Christ, they gave Testimony that he was come, and they were made able Ministers of the New Testament, and their great business was (as Instruments in the Hand of the Great God) to turn Men from Darkness to Light.

and from the Power of Satan to the Power of God, that they might receive forgiveness of Sins, and an Inheritance among them that are Sanctified; you know the Scripture speaks plentifully after this manner. I hope there are none here, but have believed the Testimonies that have been given, but the great thing is, for every one to come to a Consideration of this; Since you have believed the Report, that which is every ones concern now, is to examine themselves, whether or no, they are really turned from Darkness to the Heavenly Light; None come to be turned from Darkness to Light, but they come to know Repentance from Dead Works, and Faith towards our Lord Jesus Christ. And as every one comes to know this, they come to know what it is to lay a good Foundation: This was the Foundation the Primitive Christians laid, as you may Remember the Exhortation of the Apostle, in the Sixth Chapter of the Epistle to the Hebrews, before leaving the Principles of the Doctrine of Christ, let us go on unto Perfection, not laying again the Foundation of Repentance from Dead Works, and of Faith towards God.

Thus you see he presseth them to go on to Perfection, that is the busines of every one of you that believe in the Name of Jesus, that you keep walking on in the Holy way; We that are come to know this Holy way, through the Riches of the Love and Grace of the Great God to us, it is our main busines to walk in this Holy way, they that know any thing of true Christianity, know this to be their great Concern, to walk in this Holy way that leads to everlasting Life; Christ is the Way, the Truth, and the Life; and every one that comes into this way, and walketh in it, they are going on towards Perfection. And they are

putting off the Old Man ; They feel in themselves a Power at work, that Crucifies the Old Man with his Deeds, then they go on in the Name of the Lord. This Power doth work, till every one in their own particular comes to be Crucified with Christ ; It was the Primitive Christians experience, what the Apostle saith of himself, Gal. 2. 20. *I am Crucified with Christ, nevertheless I Live, yet not I, but Christ liveth in me, and the life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me and gave himself for me.*

Great is the Mystery of Godliness ; You that are engaged in the Christian Warfare, and that live the Christian Life, and are making War in Righteousness against the Devil the enemy of your Souls, you know that Great is this Mystery of Godliness, this Mystery is opened among the Disciples of Jesus, among the Holy Off-spring of God, who are begotten again through the Word of Eternal Life ; who as the Holy Apostle saith, are begotten of his own Will through the Word of Truth, that they should be a kind of First Fruits of his Creatures ; We to whom God hath Graciously manifested himself, in the Blessed Son of his Love, our Lord and Saviour Christ Jesus, how ought we to walk as becomes the Gospel ? O that the serious and weighty Consideration of this, might rest upon every one of us, that we ought to have our Conversation as becomes the Gospel of Christ, and be going on to Perfection ; you know what the Apostle speaks, Phil. 3. 12. *Not as though I had already attained, either were already perfect, but I follow after ; if that I may apprehend that for which also I am apprehended of Jesus Christ : This I am sure every true Christian Man and Woman will do, as the same Apostle did, who saith, I press towards the mark of the Price of the*

high calling of God in Christ Jesus. And as every one comes to grow up in the Life of Righteousness, they will come to know an increase of Faith, they will grow up in Faith, and in that Hope which hath been as an Anchor to their Souls, in the Day of their deep Exercise, and they will remain steadfast and unmoveable, as they walk in the holy-way; And so every one as they keep humble and lowed before the God of Heaven, they will know his Teachings more and more, and have a sensible feeling of it in themselves, every one in their own particular.

And certainly, it is all our business to be waiting for the fulfilling of those many great and precious promises, which are recorded in the Holy Scripture, which were enjoyed by the Primitive Christians, in the Ages that are past and gone, and in succeeding times, shall be likewise enjoyed by all true Christian People, as they come to be followers of Jesus; as we have begun well; let us go on towards Perfection, *not laying again* (as I said before) *the Foundation of Repentance from dead Works, and Faith towards God and the Lord Jesus Christ;* for who ever expects Salvation by Christ the only Saviour, must be going on to Perfection, they must begin at the work of Regeneration, and Experience in themselves a New Birth, for if we be not Born again, *we shall die in our Sins;* you know that our Saviour hath left this upon Record, and it remains the same Truth to this Day.

And therefore, how ought every one that makes mention of the Name of the great God, and of our Lord and Saviour Jesus Christ; how ought every such a one to be weighty and considerate, and Examine themselves, whether they are come to know Repentance from Dead Works, whether they have turned

turned from the evil of their doings ; Some are ready to say, I would gladly turn from the evil of my doings, but I find I am beset with the Devil, the Enemy of my Soul ; Well, if thou believest in the Light, wherewith Christ Jesus hath enlightned thee, then Cry to him, and he will give thee Power to withstand the Enemy of thy Soul.

Praised and Blessed be the Name of our God, that a Remnant can say, as soon as we did really Believe in the Name of Jesus, we received Power in some measure, as the Primitive Believers did that received Christ, we received Power to become the Sons of God ; you that have received this Power let your Eye be to the Lord, and cry to him, for Divine Assistance ; for of our selves we are not sufficient, we have not Power of our selves to think a good Thought, or do a good Action, but we depend upon the Power of God, to enable us, to *Work out our own Salvation* ; *For it is God that worketh in us both to will and to do of his own good pleasure.*

Therefore Repentance, and Remission of Sins are Preached in Christs Name, and without the Knowledge, and Christian experience of this, and believing in the Name of Jesus, we cannot be saved from the wrath to come ; let us wait upon God, who by our Lord Jesus Christ, saith all his People from their Sins ; *Not by works of Righteousness that we have done, but (as the Apostle saith,) According to his Mercy be saved us, by the washing of Regeneration, and renewing of the Holy-Ghost, which be shed on us abundantly, through Jesus Christ our Saviour.* Those that have experience of the Work of Regeneration, and of being renewed in their Inward parts, where Christ bears Rule, when they meet together in the Solemn Assemblies of the Lords People, he will be in the midst of them, and they

that come to hear the word of the Lord, and wait upon him, know it to be so ; you that are real Christian People, you know this by your own experience, therefore wait upon the Lord your God, that the work of Regeneration may go on, and you will find strength more and more Ministered to you, and you will feel the pouring forth of the Spirit abundantly upon you ; the same Spirit that raised up our Lord Jesus from the Dead, and quickned him, shall quicken you, that you may live to him here, and with him for ever hereafter.

The Prayer after Sermon.

MOST Glorious Powerful and Infinite Lord God of Life, thou hast sought out a People to serve thee, and thou hast made choice of many from among the Sons and Daughters of Men, to honour thy Name in the Land of the Living ; that we might be capable so to do, thou hast opened an everlasting Fountain, and the streams of Life have reached to us ; Thy Divine Comforts, O Lord, have been our portion from one Day to another, and we have tasted thy goodness, and our Hearts have been deeply affected with it, blessed God and Father, when we consider, how thou hast nourished us thy Children, and brought us up in troublous times, and made a way for us in the Wilderness, and a path in the Desart, and brought us through the deep Waters ! when we were ready to be overwhelmed, when our Souls cried to the Lord to be present with us, then thou hast been near unto us ; when we have been seeking thy Face and thy Glory, thou hast refreshed us with the Light of thy Countenance, when we have been walking in thy way, thy Banner over us hath been Love, and Lord, out of the Mouths of Babes and Sucklings thou hast

bast brought forth praise and glory to thy self; O that a
that partake of thy Divine goodness, may magnifie and
praise thee. This hath been our Supplication, O Lord
from Year to Year, Lord reach to the Nations, gather
People under the shadow of thy wings, secure them from
dangers, and let them have great delight in thy way
and let thy word be sweet to their tast. Most tender and
everlasting Father of Life, and God of all Grace, we hum-
bly intreat thee, to gather the Inhabitants of this Island
and bring down all Haughtiness and Pride to the Dust
and bring all thy People to humility, and self abasement
before thee the God of glory, that the knowledge of the
Lord may cover the Earth, as the Waters cover the Sea
that thy great Name may be exalted; Lord we entreat
thee gather together those that are broken and contrite, and
are as dead and dry bones, can these dry bones live? Thou
knowest, O Lord. Shall I ever be capable of praising the
Lord (saith one) by a sense of thy favour to my Soul? Lord
thou canst reach these, and gather to thy self a numberless
number, that no Man can number, that (everlasting
God of Power) shall stand before thee without spot and
blemish, in whose Mouths there is no guile. Lord increase
the number of those that seek after thee, the living Foun-
tain of all goodness, with Tears flowing from their Eyes,
and Sorrow in their Hearts. Everlasting God of Life,
let the Day of our Tranquility be lengthened out, and pre-
serve the Land of our Nativity, and let no dissolation be
among us; Father of Mercies, many have been visited
with dreadful Judgments from thy Hand in other Na-
tions; O preserve this sinful Land, and let thy continued
mercies and blessings, and thy long suffering prevail upon
us, that we may be turned to thee with all our Hearts
and cry mightily to thee from one Day to another, that we
may be as so many Jacobs wrestling with thee to the break
of the Day, that thou wouldest bless us, and that thy blessing
may never depart from this Island; O Lord, bear the cri-

thy People that are seeking thy Glory, and the good of
thy own Souls; let thy Mercy prevail for us, and let thy
Blessing be with all thy Servants that cry to thee, we be-
b thee for the sake of Jesus Christ, let not thine anger
kindled against us, least we perish; and, O Lord, let
Judgments which are impendent be diverted, and stir
thy People to wrestle with thee with all their Souls,
thou wouldest save this Nation, that England may
live in thy Sight; cover us under the shadow of thy wings,
and let the Hearts of all thy People be turned to thee, and
turned from Sin to Righteousness, that they may be
preserved in thy Fear and Love, and partake of the Foun-
tain of Life, and may be delivered from the Snares of
Death. Father of Life, preserve all thine that have
waited on thee, thou art a God that changest not, therefore
we are not consumed, Glory Honour and Praise be rendred
to thee, for all thy love and favour, blessings and benefits
wchsafed to us, and for all the opportunities which we
have had for our Souls, break and soften the Hearts of all
thy Children, and kindle in their Souls a Sacrifice of praise
and thanksgiving, that we may say it is the Lords doing,
and it is marvellous in our Eyes, that we may rejoice and
triumph in thy great Salvation, through Jesus Christ,
who alone is worthy, and God over all, blessed for ever
and ever. Amen.

A

SERMON

Preached by

Mr. John Bowater,

At St. John's-Street, March 18. 1693.

To as many as have received Christ Jesus our Lord, to them gave he Power to become the Sons of God, even to them that believe on his Name.

NOW, my Friends, they that have believed, are to wait to receive his Power, according to the Exhortation of our Lord Jesus Christ to his Disciples, *wait until you be endued with Power from on High*, Luke 24. 49. Many People make a Profession of Belief in the Lord Jesus Christ, but do not come to know this mighty Power to work Sanctification, Redemption, and Salvation. Let all and every one of you be concerned in waiting upon God, and attending upon him, that you may receive strength and power and ability from him, whereby you may be enabled to perform your bounden duty, which God requireth of you, *he hath shewn unto Man what is good, and what the Lord requires of him, which is to do justice*.

and love mercy, and to walk humbly with God. Every one of us that have believed, let us wait for Power, to perform that which may Answer the requirings of God, that we may receive ability from him, to enable us to perform our Duty, that we may not only be Professors of the blessed Truth of God, but Possessors of it; that we may not only be Professors, but Possessors of Life, whereby we may live to God, through Jesus Christ, and perform our Duty acceptably to God.

It is a blessing, to be found in that which gives acceptance with God; now there is no acceptance with God, but as we are found in Christ Jesus, in him that was the promised Seed, whom God promised should break the Serpents head; the Serpent beguiled Eve through subtily: Now God promised, that the Seed of the Woman, that is Christ Jesus, should break the Serpents head; It is through him that Redemption and Salvation is known; It is through Christ Jesus the Mediator between God and Man, that Man becomes reconciled to God, and no otherwise. He tasted Death for every Man, and he died that he might destroy him that had the Power of Death, that is the Devil. It is through Christ the Mediator that we are reconciled to God, and for this, saith the Apostle, was the Son of God manifested, that he might destroy the works of the Devil. Sin in all Ages hath been the work of the Devil, and the Devil is the Author of Sin, but the Lord Jesus Christ the Mediator, He is the Author of Eternal Salvation to all them that obey him. So that whatsoever your Profession may be of God or of Christ, his Servants ye are, to whom you obey; Now consider whose Servants you are, whether you are Servants of Sin, or bought by Christ Jesus, and Redeemed from an Ungodly life, and from a vain Conversation. We cannot

cannot serve two Masters, where there is such a contrariety as Light is to Darkness, you cannot serve them at one and the same time, there must be a cleaving to the one; see that you cleave and joyn your selves to that which is good, to that Principle that God hath placed in your Hearts, and this will season your Souls, this will leaven you to God, Luke 13. 21. *The Kingdom of God is like Leaven which a Woman took and hid in three Measures of Meal, 'till the whole was leavened.*

God doth give to every Man a measure of Grace that brings Salvation; *This Grace hath appeared to all Men, teaching us that denying Ungodliness and Worldly Lusts, we should live Soberly Righteously and Godly in this present World;* yet too many People have not had regard to the Grace of God given to them, but rather trample upon it, and do despite to the Spirit of Grace; *the Grace of God in Christ Jesus is extended to all the Children of Men, without respect of Persons, God is no respecter of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted of him, Acts 10. 35.*

Now my Friends, we cannot work Righteousness, but by the ability and assistance of the Grace of God; now this Grace is from Christ Jesus, 1 John 17. *For the Law was given by Moses, but Grace and Truth came by Jesus Christ.* That Grace came by Christ that worketh Sanctification. Now the Law did not make the comers thereunto perfect, nor purge the Conscience, but the bringing in of a better hope did, by which we draw nigh to God. There is no drawing nigh to God, but through Christ Jesus, no Redemption but through him, he is a compleat Saviour, he doth not only Redeem in part, but he saveth to the uttermost, *all that come unto God by him;* he is a compleat Saviour, he that hath begotten

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otten good desires in our Souls, whereby we breath after him, and are raised to pant and desire after that which is good; and as there is a giving up to him that hath begotten these good desires in the Soul, the Lord in his good time will answer these desires; see that ye be of humble and meek Minds, and lie low before him, and wait on him, and he will in due time perfect the work which he hath begun.

Friends, I testify among you at this time, there is not a living desire in the Soul to that which is good, but Christ is the Author of it, *he is the Author of Eternal Salvation to as many as obey him.* It is he that begun the work, he met with us by his Power and Spirit, when we were strangers to God. for we, as well as others, were in the broad way, going hand in hand with a multitude to do evil, and we did not seek God, till he did first seek us, we did not desire the knowledge of his ways, till he raised desires in our Souls, he met with us, in the way of his Judgments, causing Terror to take hold of Transgressors, so that we could not take delight in vanities and pleasures as we had done, because his Terrors took hold of us, blessed be the Name of the Lord. It was good for us that we were afflicted, *Before we were afflicted we went astray, but now we have learned his Righteous judgments.* Judgments upon the unjust, we have found to be Mercy to the just, Blessed be the Name of the Lord that did seek us out, that met with us, that put a stop to us in our way, that we could not delight in Vanity as we had done. The Lord brought us to a consideration of our ways and doings; He manifested to us, if I live and die in this way I am in, I am undone for ever, I am miserable for ever, if I do not know Redemption and Salva-

tion of Jesus Christ. The Lord manifested to us by the shining of his Divine Light in our hearts, that we were in the Broad way that leads to Destruction, we read of the Narrow way that leads to Life, and of the Broad way that leads to Destruction. We read of the Narrow way, but we did not know our selves to be in that way; when we saw the Broad way that leads to Destruction, this begat a breathing in our Souls, and an earnest desire that we might know the way that is pleasing to him.

And there being many Opinions in the World, many of us were hurried in our Minds, and where we saw any thing of sobriety and weightiness of Spirit, we were willing to try them all, that we might know the mind of God. Friends, God raised a Travail in our Souls, and appeared farther to us; *God that Commanded the Light to shine out of Darkness, shined into our hearts;* whereby a discovery was made of that which is good, and of that which is evil. This the Lord discovered to us, by the shining of his Divine Light and Grace in our inward parts, so that we need not look abroad, we retired inward, we saw that we had business enough at home, we saw that when we had grieved the good Spirit of God, we had trouble for it, and when we answered the breathings of the Spirit, we had peace within us; so that we must distinguish between that which gave acceptance with God, and that whereby the Spirit of God was grieved from Day to Day.

Now, my Friends, we came under a Travail God by his Light and Grace discovered to us his way, so that now we are come to a certainty of the way; Christ is the way to God, and if any Man be in Christ; he is a New Creature, he is Born again.

Born

Born of the Spirit; you should all of you be Concerned, and consider what you know of a change wrought in you by the Power of God, whether you have received Vertue from Jesus to stop the bloody issue of Sin. It is an easie thing to make a Profession, and to call your selves Christians, but it is a weighty thing to be a Christian, to be so in reality, united unto God through Jesus Christ; to be a Christian, is to be a follower of Christ in the way of Regeneration and Self-denial, *except a Man be Regenerate and Born again, he cannot enter into the Kingdom of God.* There are many People would go to God's Kingdom when they die, but do not mind being prepared for it, many have been pleading for Sin in their Life, but would go to God's Kingdom when they Die; where must People be cleansed from Sin, but on this side the Grave? There is no Repentance in the Grave, nor no Redemption out of Hell. This is the Day of your Visitation, God hath prepared means whereby we may be accepted of him, consider of it, the Gate stands open that leads to the Holy City, there is none can enter into God's Kingdom in their defilements, their Hearts must be purged, their Minds purified, they must know the work of Sanctification, if they will enter into God's Kingdom. Now the preparation of the Heart, and the answer of the Tongue, is from the Lord.

I do not question, but here are many tender Hearted ones, that have tender desires and breathings of Soul after God, that desire to know Peace with God, and Reconciliaton with their Maker. Now, my Friends, there is not another Mediator besides Jesus Christ, he is the alone Mediator and Redeemer, it is he that gave himself a Ransom for us, it is he that Reconciles Man to God, and we

must be found in him, if we will come to have acceptance with God : So let every one of you consider with your selves, how far you are broken off from your evil ways, *we are all by Nature Children of Wrath*; consider how far you are broken off from the Wild Olive-Tree, from that which is corrupt by Nature, and whether you be grafted into Christ: If thou beest grafted into him, thou receivest strength and nourishment, and ability from him, and for this end we have waited after we have believed, we have waited for Power; many a time we have Travelled many Miles to a silent Meeting, People have wondred what encouragement we could have to Travel to a silent Meeting, indeed we have had great encouragement to meet together, and we have Travelled in great hazard and jeopardy, yet we have met together, and the Lord hath made us living Witnesses of the fulfilling of that promise, *That where two or three are gathered together in my Name, I will be in the midst of them.* This was that which beautified our Meetings, and we were willing to wait, there was a disposition of Soul in us, that if the Lord did hide his face from us, we were troubled, if we did not enjoy the Lord, and find him in the midst of us, it brought a great concernment upon our Minds and Spirits, and we were willing to reflect upon our selves, and examine within our selves, what was the matter that the Fountain did not send forth its living streams as at other times, and what the reason was it was withheld from us.

Friends, this was a great exercise upon our Minds, but the Lord graciously manifesting himself, appeared to us, causing the Cloud many times to vanish away, and the Light of his Countenance shined on us, and our Spirits were revived, and we

were

were comforted, and this was a great encouragement to us, to wait upon God, seeing our own weakness, to perform that which is our bounden duty, which God required of us, of necessity this brought a constraint upon us to wait upon the Lord, that we might renew our strength, seeing our own weakness, insufficiency and infirmity, there was a necessity that constrained us to wait for a Saviour, for a Redeemer, *Isaiah 40. 31. They that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not faint.*

My Friends, we have need of supplies from God every Day, we have need of our daily Bread, and God gives Bread to the hungry Soul, *He filleth the hungry with good things*, this is that we Labour and Travel for; now it is those that are hungry that God takes notice of, and gives Bread to, he hath promised; that *those that hunger and thirst after Righteousness shall be filled*. See what you are hunting after this Day, what is it that your Souls do desire, you have presented your Bodies here at this time, what is it for? Is it to hear what a Man can say? to hear Eloquence of Speech, to hear some novelties, or is it your end to wait upon God? I would have every one of you to wait for yourselves, you that have been acquainted with the manifestation of the Spirit, wait in it, feel your minds exercised towards God, wait at his Foot-stool, this was *Mary's choice*, when *Mariæ* was cumbered about many things, *Mary attended at the Foot-stool of Jesus*, her attendance was upon him. So Friends, let us all look unto the Lord, and wait upon him, wait for his appearance, and for his Salvation to be manifested to us. Wait that you may know that Arm of Power that wrought tenderness

in you, and did beget desires in your Souls after that which is good; wait that you may be strengthened in that Power, that you may be a growing People, that you may grow in Grace and Virtue, that you may grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ; there are degrees of Grace, and there are several statures and degrees of growth, you may read of several statures, *1 John 2. 13.* Children, young Men, and Fathers, I have written unto you Fathers, because ye have known him that is from the beginning, I have written unto you Young Men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one; I write unto you little Children, because ye have known the Father.

Now you that make a Profession of the Truth, see how far you are grown into the Life of it, see how far it hath prevailed, so as to season your Souls, and to make you savoury to God, that you may not only stand in a Profession, and be Professors of Life, but Possessors of Life, of the Life of Jesus, that you may receive Life and Ability from him every Day, so as to be enabled by his Power, to perform what he requires of you: Now there is no more required of us, but faithfulness according to the ability of grace given, the Lord God hath been free in his Love, and hath communicated to us a Talent or Talents; Now it is those that are faithful in a little, that he will commit more unto, but do not expect a greater Talent, or more to be communicated, till you have been faithful in a little, which hath already been made manifest to you; see that you be every one Concerned for your selves, mind your Travel, Lay aside every weight and burthen, and the Sin which doth so easily beset you, and run with Patience, the Race that is set before you,

looking

looking unto Jesus, who is the Author, and will be the Finisher of your Faith. If thou dost give up thy self to him, he that is the Author, will be the Finisher of thy Faith, to the Joy, and Comfort of thy Soul, he will Perfect the Work, he hath begun in thee.

I would have neither Old nor Young, to satisfie your selves with an outside Profession of the Truth of God, but see that you be Converted, that you be broken off from the Wild Olive, and Ingrafted into Christ, see that there be a through Reformation wrought in your Souls, and that you be separated from that which is Evil; what doth an outward Separation signifie, if there be not an Inward Separation, 2 Cor. 6. 17. *Wherfore come out from amongst them, and be ye seperate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* Wait upon the Lord, and know an Inward Separation, for what will it signifie to change the Name, and retain the Corrupt Nature, the Old Nature, and to live in Pride, Vanity, Lust, Covetousnes, and other Abominations? What doth it signifie to make a Profession of Christianity, while People live in these Sins from Day to Day? Consider how it is with you, how you stand related to God; I do not question, but that all here make a Profession of God, and Christ, and true Godliness, that are too much like to some, that profess God in Words, but in Works deny him, being Abominable, and to every good Work Reprobate. I would have better hopes of you that are here present; There are many that make a Profession of Christianity, that are vile in their Lives, and ungodly in their Conversations, more like Heathens, then weighty sober solid Christians, their

Lives do not speak them to be Christians, they have the Name of Christians, they are called so, but their Lives speak them to be otherwise.

Now Friends, I hope and believe, that many of you here present, do abhor those Abominations that are acted among many that are called Christians; you that hate and abhor these Abominations, do not you retain that which is Evil in the least degree; but now there are some that may abhor to be seen in abominable Pride, and yet there may be something of that Nature that doth in secret remain, and though they may seek to hide it from Men in their Profession, yet God will find them out; *If I regard Iniquity in my Heart, God will not bear my Prayer.* See that you be a clear People, a People Redeemed to God; do not halt between two Opinions, that so you may come forth clear for God, you whose Understandings God hath opened, see that you be Preaching for God; Do not keep correspondence with the Spirit of the World, though you may have Commerce and Dealing among Men; be Watchful, keep your selves from the Evil of the World, as Christ Prayed for his Disciples, *John 17. 15. I Pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the Evil.* So that we must have a care that we partake not with them in their Sins, least we partake with them in their Plagues.

Take heed of mixtures, this was an Abomination in *Israel*; they were not to Sow their Land with mingled Seed or Grain, nor to wear Garments of Linnen and Woollen; Take heed of the Spirit of the World, do not mix with it, least you be Corrupted by it, and the Enemy prevail: Sin will harden a People, the longer they go on in a course

of Sin, and the longer People take liberty in that which is vain, the harder they will grow, and the more stupid and benumbed, if they answer not the Call of God, to come out of the Abomination of the World: God calleth us to Purity and Holiness, for *without Holiness* (saith the Apostle) *no Man shall see the Lord*. They shall not see God to their Comfort, to their Joy and Consolation; see that you be found in that Holy way which God hath cast up; many Men have been casting up ways of their own devising, but God hath cast up *a way for the Ransomed of the Lord, that the way-faring Man though a Fool, shall not Err therein*. The Unclean Beasts have not trod in this way; The Ransomed of the Lord, those that are Redeemed from their vain Conversation, these are they that walk in this Pure and Holy way, the way of Righteousness and Truth; see that you be joyned to the Truth and that will be for your good, not that God hath need of us, but we have need to be reconciled to him. Man hath need of Reconciliation to God his Maker, for he hath gone astray from him, and hath been separated by reason of Sin, and had need be Reconciled.

Friends, I would have you to prize the Mercy of God, and the Day of his Visitation, he hath stretched forth his hand, and his Love and Mercy hath been extended to us; There are many good People, zealous People, that have desired to see the Days that we now see, and have not lived to see them, but have died in the Faith of this, that God would send forth more of his Light, more of his Grace to the Children of Men, and that the Light of the Moon should be as the Light of the Sun, and the Light of Sun as the Light of the Seven Days; many good People that are gone to their Rest have

have died in the Faith of it, though they never attained to see the Days that we have seen : God hath stretched forth his hand to the Nations, and sent forth his Servants, to declare the glad tidings of Peace and Salvation, to be perfected through Christ Jesus the Mediator. Now God hath made us partakers of this Grace and Blessing, Blessed be the Lord our God, who hath made a Remnant partakers of it, that have given up their All, that they might enjoy Truth, and be Professors of the Truth, and the Lord hath preserved this Remnant through many Tribulations, ever since we have been a People, the Love of God, and his Almighty Power hath surrounded us, and he hath gathered us to be a People; many of us have living experience of the tender Mercies and Blessings of God; We cannot say that he hath been a bad Master, he hath not laid hard things upon us, he hath fed his Flock like a Shepherd, he hath gathered the Lambs with his Arm, and carried them in his Bosom, and doth gently lead those that are with Young, Isa. 40. 11. The Spirit of the Lord hath led us on gently, and hath instructed us according to our Capacities, he hath not laid hard Matters upon us, when we were as weak Children, but he hath nourished us by degrees, and fed us with the Sincere Milk of the Word, that we might grow thereby, that we might grow in Grace, and in Virtue and Goodness, that you may be strengthened in your Inward Man; the Outward Man cannot long subsist without Food, but the Body without Food will grow Weak and Feeble, nor can the Soul live unto God, except it receive Strength and nourishment from him, who fills the hungry with good things, and sends the Rich empty away.

Wait upon God, that you may be strengthened, and enabled to perform your Duty, and what God requires of you ; *Obedience is better than Sacrifice, and to obey the Voice of the Lord, than the Fat of Rams.* It is in Christ alone that we have acceptance with God, and he is the *Author of Eternal Salvation to all them that obey him.* Acceptance with God is of great value, and much to be desired, O many an honest Heart, desires to have acceptance with God, and enjoy his Favour ; Sin in all Ages hath made a separation between God and us, Sin hath caused Man to be driven out of the Paradise of God, Thou camest unto separation by Sin, it was Sin that separated between God and thee, *Thine Iniquities have kept good things from thee,* there is a Partition Wall between God and us made by Sin, but Christ is come to break it down, and to finish *Transgression, and make an end of Sin, and bring in Everlasting Righteousness.* This every particular Man and Woman is to wait for, to wait for the Salvation of God, and to be in a Travail of Spirit and Soul to know the way of Truth ; after the Truth came to be made manifest to our understandings, that we were at a certainty in the ways of God, we found a straitness in our selves, a want of Power and Ability to perform what God required of us ; a want of enlargedness from God, and of Love to him ; according to the certain knowledge we have of God, let us see that we be found Faithful to him, and wait upon him for strength and ability to perform our Duty.

Now Friends, after there were good desires in our Souls, We have found our selves at a loss, for want of watchfulness, the Enemy many times hath prevailed upon us, and drawn us to things that were not convenient, whereby we came to have distress

distress upon us, and many times we were compassed about with sorrow and trouble of Mind, in seeing there was such a shortness in our selves, after we knew the Truth, *for to will was present with us, but how to perform that which is good we found not*; until we received ability from God, we found a shortness in our selves, but we found a sufficiency when joyned to the Grace of God: So it was with the Apostle Paul, 2 Cor. 12. 7, 8. *Least I should be exalted above measure, (saith he) through the abundance of Revelations, there was given to me a Thorn in the Flesh, the messenger of Satan to buffet me, &c. For this thing I besought the Lord thrice that it might depart from me; And he said unto me, my Grace is sufficient for thee, for my strength is made perfect in weakness.* We have had a sufficiency of Grace to withstand the motions of Sin, when we came to Christ, we found him a compleat Saviour, that *he is able to Save to the uttermost all that come unto God by him.*

Be not content my Friends, to sit down under bare Convictions, least your Carcasses fall in the Wilderness; but let all of you Travel on, that you may possess the good Land, the Land of Rest, that you may know Peace with God for your Immortal Souls. Israel had much of Travel in the Wilderness after they came out of the Dark Land, the Land of Egypt, now God shewed many signs and wonders for their Deliverance, he fed them, and sustained them, and though they were many years in the Wilderness, their Garments waxed not Old, God supplied them with Food, and caused Manna to be Rained down upon them, they did eat Angels Food, he sent them Meat to the full, so they did eat and were filled, for he gave them their own desire, they were not estranged from their Lust, but while their meat was yet in their Mouths, the wrath of God

me upon them, and their Carcases fell in the Wilderness; and for the hardness of their Hearts they ever attained to the Land of Rest, though they drew near to it, they did not enter into it; They earckned not to those that brought good tidings, and brought the Cluster of Grapes from the Brook Jschol, and said to Moses, we came to the Land wheber thou sentest us, and surely it flows with Milk and Honey, and this is the fruit of it, Numb. 13. 30. And Caleb stilled the People before Moses, and said, let us go up at once and possess it, for we are well able to overcome it; but the Men that went up with him said, we be not able to go up against the People, for they are stronger than we: And they brought up an evil report of the Land they had searched, saying, it is a Land that eateth up the Inhabitants thereof, and all the People that we saw in it were Men of great stature; And there we saw the Giants be Sons of Annak, and we were in our own sight as Gras-poppers. Thus they harkned to those that discouraged the People, and their Carcases fell in the Wilderness, and they never went through Jordan with Caleb and Joshua to possess the Land, who were Men of Noble and Excellent Spirits, and followed the Lord fully; and brought News of the good Land, saying, the Land which we passed through so searchb, it is an exceeding good Land; If the Lord delight in us, then he will bring us into this Land, and give it us, a Land which floweth with Milk and Honey; only Rebel not ye against the Lord, neither Fear ye the People of the Land, for they are Bread for us, their defence is departed from them, and the Lord is with us, fear them not; But all the Congregation bad stone them with stones, Though the Lord had done marvellous things in the sight of their Fathers in the Land of Egypt, in the field of Zoan; He divided the Sea, and caused them to pass through, he made the Waters to stand as an heap,

beap, and they passed through the Sea as on dry Land, and the Waters covered their Enemies, and there was not one of them left. I will sing unto the Lord (said Moses) for he hath triumphed gloriously, the Horse and his Rider hath been thrown into the Sea. Psal. 78. Psal. 106. 11. Exod. 15. 1. These Faithful Men, Joshua and Caleb, Remembred the Lord, were not unmindful of his Power, and the Lord subdued their Enemies, and made them as Ashes under the soles of their Feet, and they went on and prospered, and prevailed, till they came into the possession of the good Land.

Though many fall in the way, and though thy Exercises be much, as in the Wilderness, and though thou mayst many times question the Way, yet God hath prepared a certain Guide for Man, the Spirit of Truth that Christ promised, John 14. 16. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. Here is a certain guide to lead you into the way of Peace and Righteousness, wherein you shall not go astray from God, He will bring all things to your remembrance; He will Convince the World of Sin, of Righteousness, and of Judgment; You must know him as a Reprover, before you come to know him as a Justifier.

My Friends, God calls upon us, Turn you at my Reproof, Bebold I will pour out my Spirit upon you, I will make known my Words unto you, I have called and ye Refused, I have stretched out my hand, and no Man Regarded, but ye have set at nought my Counsel, and would none of my Reproof, PROV. 1. 23, 24. Though God poureth out his Spirit abundantly, and maketh known

known his mind and will, yet many hearken not to the Reproof of the Spirit of the Lord, but they harden their Hearts, and Rebel against the Light, against Gods Spirit that striveth with them; As Gods Spirit did strive with the Old World, so God will now be striving with the Children of Men by his good Spirit; If they will hearken to his Reproofs, and turn at his Reproofs, he will manifest himself more abundantly to them, if People will hearken to his Counsel and obey his Voice, and turn at his Reproofs, he will make known his will to them; *Wo to the Rebellious Children saith the Lord, that take Council, but not of me saith the Lord, and that cover with a covering, but not of my Spirit:* Those that walk in the Spirit, shall be covered with it as with a Garment, and be led into all Truth; As many as are led by the Spirit of God, are the Sons of God; Try your selves what Spirit you are of, there is a Spirit in Man, but it is the Inspiration of the Almighty that giveth understanding, God hath opened the understanding of many by his grace, and given them understanding to know him that is true, they that are led by the Spirit of God, shall not only know his way, but have their Hearts enlarged in his way; Here is our happiness, to Travel on in the ways of Gods Commandments with enlarged Hearts, God hath sent forth his Light and his Truth, and hath prepared a certain guide for Man, that he might not mistake his way, as he gave to Israel a Pillar of a Cloud by Day, and a Pillar of Fire by Night, to guide and direct them in their Travelling and Journeys in the Wilderness.

Take heed least the mystery of Iniquity work in your Minds and Spirits, work to a fleshly liberty, to liberty to Sin; The Spirit of God works liberty and freedom from Sin, and from the bondage of Corrup-

Corruption, not to give way to it ; If Christ hath made you free, then ye shall be free indeed, where the Spirit of the Lord is, there is Liberty, a freedom from Sin ; The Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, they are not of the Father, but of the World ; many People indulge the Lusts of their own Mind, and embrace Pride, Vanity and Arrogance, those things that are Evil, and so corrupt themselves, and go out of the way of God, reaching after the pleasures of the World, and the Lusts of it : Here People go astray ; but by keeping to the Spirit, when a Temptation comes to us to gratifie our Flesh, the Spirit of the Lord lifts up a Standard against it ; we have tryed our selves and our own Spirits, and in our own strength we could never get forward in the ways of God ; we have been convinced of it, that though our understandings have been clear to know the way of Truth, Yet by our own striving we can never get forward, by striving in our own Wills.

Take heed that in your striving, you do not set up self, but humble your selves to the Dust, and sit at the Feet of Jesus, learn of him to be meek and lowly, He that is the chief among you, let him be the Servant of all, do not strive for high Places, and for Honour and Dignity, and to be accounted of among Men ; If we may have the favour of God, we should be content to dwell in a low place, to be a Door keeper in the House of God, we shall think it sufficient ; I doubt not (will a Gracious Soul say) but God hath a sufficiency in store for me, when so ever he calls me out of the World ; Christ Jesus my Lord, is gone before to prepare a place for me, and he hath also promised, I will come again and receive you to my self, and where I am, there shall my Servants be. If Christ be gone to prepare a place

lace for us, we need not question our Reward, if the Spirit of God beareth witness with our Spirits, that we are the Children of God; and if Children, then Heirs, Heirs of God, and Joint Heirs with Christ.

Seek Peace with the Lord, seek Reconciliation with God in the right way, there are two ways, the way that leads to Life, and the way that leads to Destruction; the Narrow Way, and the Broad Way; be you in that way which God hath cast up, if you are in Christ, he is the Way, the Truth and the Life; if you are in Christ, you are New Creatures, consider what you know of a Change, of Dying unto Sin, and Living unto Righteousness: *Put off the Old Man with his Deeds, and put on the New Man, which after God is Created in Righteousness and true Holiness.* Consider how it is with you, whether you live in Sin, or in Holiness and Righteousness; All Sin is of the Devil, he is the Author of Sin; *What fruit had ye in those things wherof ye are now ashamed, for the end of those things is Death, ye were the Servants of Sin, but being made free from Sin, ye became the Servants of Righteousness, and now being made free from Sin, and become Servants to God, ye have your fruit unto Holiness, and the end Everlasting Life.* Here is a good change from being Servants of Sin, to be made free from Sin, through the Mediator Christ Jesus.

Consider of it, I do not design to enlarge, you have had Testimonies upon Testimonies, you have been put in mind of these things; you that make a Profession of the Truth, there is a necessity and a constraint upon me, to Remind you of former things, of things that you have been told of, and been stirred up by the Servants of the Lord to remember, I see a necessity of reminding you of

them; there are many that are in a Profession of the Truth, that do not dwell in the Life of it, they are sunk down into the form of Godliness, but they do not mind the Power of it, they do part of the Work, they do not go through with it, they are for sparing some Sins, that they will not mortifie them, they are like Saul, they make Profession of doing the Will of God, Saul said to Samuel, *Blessed be thou of the Lord, I have performed the Commandment of the Lord, 1 Sam. 15. 14.* And Samuel said, what meaneth then this bleating of the Sheep in mine Ears, and the Lowing of the Oxen which I hear; And Saul said, they have brought them from the Amalekites, for the People spared the best of the Sheep and of the Oxen, to Sacrifice unto the Lord thy God, and the rest we have destroyed.

Now my Friends, there are many People which are willing to give themselves up to an outward Profession of Religion, they would not be found in Prophaneness, in that which is an Abomination in the sight of God, they would not be found in Abominable Pride in the view of Gods People, they will not be seen in that which is Abominable, and shameful Wickedness, they will keep up a Profession of the Truth, that they may be without Rebuke, Though they are not so vain as to be for the fashions of the World, yet they are of the same Nature and Spirit with the Men of the World, and they conform themselves too much to the Vanity and Custom, and Fashion of the World, though they will not be seen in the height of it.

There are many other things might be mentioned, in short, I would only mention this, whether you have not kept a secret reserve of some Sins, and make a fair pretence for the use of them, this will be a sting to you: *He that loveth any thing man*

than me (saith Christ) is not worthy of me, He that denieth not himself, and forsaketh not all that he hath for my sake, he cannot be my Disciple. When a Tryal comes all must be given up, and nothing Vain and Evil must be reserved, that is contrary to the Nature of Truth, the Mind must be subject to the Will of God, and subdued to the Power of God, there must be a through Change and Reformation, we must know a Mortification of Sin, and not do the work only in parts, but we must go through with it. Now that we may do this effectually God hath laid help upon one that is mighty ; There are many Weaknesses and Infirmities do attend us poor Creatures, that many times we are ready to faint ; Have an Eye to Christ, let us look unto Jesus, God hath laid help upon one who is mighty, and who is able to save to the uttermost, not only from that which is vile and contemptible, but he is a compleat Saviour, that will save to the uttermost, all that come unto God by him ; There is no coming to God, or being reconciled to God, but by him, and all that come to God by him, shall have compleat Redemption for their Immortal Souls ; He is the Author of Eternal Salvation to all them that obey him, He is the Author and Finisher of our Faith. He that believeth in Christ will submit to him, and say in sincerity, Thy will be done ; It is an ordinary thing for People to say, Thy Kingdom come, and thy Will be done on Earth as it is in Heaven. This is a good Prayer that Christ taught his Disciples. There are many People, that are often saying over these words, but they do not give up and resign their own Wills to the Will of God, if any Tryal, Affliction, or Exercise befall them, they are very apt to fret and repine ; If God shall take away a near and dear Friend, or a Wife, or a Child, we must

quietly submit to the Will of God, who knows best how to dispose of them, whether it be by Life or Death, when God is pleased to take Children from Parents, or Parents from Children, People must not be discontented at the will of God, but submit to his afflicting hand, God doth not afflict willingly, nor grieve the Children of Men; He is not willing that any should perish, but that all should come to Repentance; God calls upon Sinners, *Isaiah 1. 16, 17.* Wash you, make you clean, put away the Evil of your doings from before mine Eyes, cease to do evil, learn to do well, relieve the Oppressed, Judge the Fatherless, plead for the Widow; come now and let us reason together saith the Lord, Though your Sins be as Scarlet, they shall be as white as Snow, though they be Red like Crimson, they shall be as Wool; Let the Wicked forsake his way, and the Unrighteous Man his thoughts, and turn to the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon; see that you accept of his mercy when it is tendred to you, and answer when he calls, for he calls upon the Children of Men, Return ye Backsliding Children, and I will heal your Backslidings and love you freely; God doth not delight in the Death of a Sinner, but rather that he might turn and live, and find favour with him.

Man hath a Day afforded to him by the Lord, and time and strength to do the work of the Day, therefore Work while it is Day, for the Night cometh when no Man can Work. There is a Day and hour wherein Man is appointed to do his Work; some are called at one hour and some at another, some are called early, some are called at the sixth hour, and some at the eleventh hour. Now those that come in at the eleventh, had their penny, had their reward as well as those that bare the heat and bur-

den of the Day, God will be a rewarder of all them that Faithfully give up themselves to him, and Answer his Call in the Day of his Visitation ; He that came in at the eleventh hour had his penny, as well as he that came in at the first.

Delay not my Friends, for time is precious, those that were first bidden, and made excuses, were not counted worthy to partake of the Supper ; Make not excuses, while God worketh with thee by his Power, join to it, and Answer when God calls, least it happen to thee when thou art in distress, and callest upon God, that he Answer thee not, and hear not thy Prayers, because when he called thou wouldest not hear him, *Prov. i. 24.* Because I have called and ye refused, I have stretched out my hand and no Man regarded, but ye have set at nought all my Counsels, and would none of my Reprof, I also will laugh at your Calamity, and mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a Whirlwind, when distress and anguish cometh upon you ; Then shall they call upon me, but I will not Answer, they shall seek me early but they shall not find me. The Foolish Virgins they had a Day and a Time, they made a Profession, they took their Lamps, and took no Oyl with them ; But the Wise took Oyl in their Vessels with their Lamps, while the Bridegroom tarried they all slumbered and slept : And at Midnight there was a Cry made, behold the Bridegroom cometh, go you out to meet him ; Then all those Virgins arose and trimmed their Lamps, and the Foolish said unto the Wise, give us of your Oyl for our Lamps are gone out ; But the Wise answered saying, not so, least there be not enough for us and you, but go ye rather to them that sell, and buy for your selves, and while they went to buy, the Bridegroom came, and they that were ready went in with him to the Marriage, and the door was shut,

shut, afterwards came also the other Virgins, saying, Lord, Lord, open to us; But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the Day nor the Hour wherein the Son of Man cometh.

Friends, you see the Foolish Virgins came when it was too late, therefore prize your Day, and keep your Watch; I cannot but Admire the Mercy of God, that hath extended a Day of Grace and Favour to us; God hath not only striven for a little time, but hath continued striving; Take heed that you harden not your Hearts in this Day of your Visitation, least it be said to thee, The Harvest is past, and the Summer is ended, and thou not saved; Work out your Salvation with fear and trembling, for it is God that worketh in you to will and to do of his own good pleasure; While it is the good pleasure of God to work upon thy Heart, give up thy self in Holy Obedience to him, even while the good Spirit of God moveth upon the Face of the Waters; The Day of your Visitation is not yet over, yield up your selves to the Striving of Gods Spirit, that you may be found a willing People in the Day of his Power; There is Balm in Gilead, there is a Physician of Value there; Prize the Love and Mercy, and forbearance and long suffering of God, and bless God that hath not cut thee off in thy Sin, and in the midst of thy Iniquities, and that thou hast not thy Portion with Hypocrites, where there is weeping and wailing and gnashing of Teeth.

His Prayer after Sermon.

MOST Blessed and Holy Lord God, thou art full
 of Grace, thou art the same yesterday, thou art
 the same to day, and thou remaineſt the same unchange-
 able God for ever; unchangeable in thy Nature, and
 unchangeable in thy Love; Thou haſt not ſaid to the Seed
 of Jacob, ſeek ye my Face in vain; Where thy People
 haue been gathered, there thy Presence hath been; Where
 two or three haue met together in thy Name, thou haſt
 been in the midſt of them, thou haſt not been wanting to
 us when we haue called upon thee, but haſt been a
 present help unto us in the needful time, when we haue
 been under Tryals and Exercises, and when Troubles and
 Temptations haue come upon us like a Flood, thou haſt
 been with us in all our Conflicts, and covered our Heads
 in the Day of Battle, and ſtood by us, and preserved
 us by thy Almighty Arm. Thou art a Gracious and Mer-
 ciful God, and haſt regard to the Work of thy hands,
 We commit our Souls to thee, as into the hands of a Faithful
 Creatour, We pray thee watch over us, and go along with
 us, and when we are separated from one another, Let
 us not be separated from thee; Everlaſting God of Glory,
 let thy presence be with us and accompany us, and lead
 us into the way wherin thou wouldest haue us to walk,
 and enlarge every one of our Hears to follow hard after
 thee; O Infinite Everlaſting God of Glory, Prosper thy
 Servants in their Labours and Travel, to whom thou
 haſt given any abilities to ſpeak in thy Name; that they
 may declare thy Truth as it is in Jesus, and deliver the
 whole Counsel of God to thy People; O Sanctifie those
 Mercies thou haſt vouchſafed to us at this time, and the
 bleſſed privilege we haue had in meeting together, to be
 partakers of thy Grace and Favour, We thank thee for

His Prayer after Sermon.

thy unspeakable Love, in giving thy beloved Son to die for us, and to Redeem us from all Iniquity; We desire to Magnifie and bless thy Name, that thou hast drawn near to us, when we have drawn near to thee; and that thou hast beautified our Assemblies with thy Living Presence, We desire in all Humility to walk before thee, with a single Heart, and an upright Mind, and that we may give thee for all thy Mercies and Blessings through the Son of thy Love, the Lord Jesus Christ, Praise, Honour, and Glory, and Thanksgiving, not only at this time, but for Ever and Ever, for thou alone O Lord art worthy, who art God over all Blessed for ever more. Amen.

A

S E R M O N

Preached by

Mr. William Penn,

Upon occasion of the Death of Mrs.
Rebecca Travers, an Aged Servant
of God; June 19, 1688.

TI M E S and Seasons pass away, but *the Word of the Lord endureth for Ever*. And it is that which hath been the Root of Life to the Heritage of God in all Ages and Generations, that from whence their Joy and Hope always sprung, that in which their Faith was finished; It was their *Alpha*, and it was their *Omega*. In this the Righteous begun and set forth, and by his they were preserved in their Heavenly Race, till they came to their great end, *the prize of their High Calling*, the Haven of Everlasting Rest, after all the Storms and Tempests of Time; It was this Joy that had their Eye to in the beginning, and it was their Joy that opened in the Eternal Word, by which they were Quickned and Revived, and that caused

caused them to endure to the end without fainting and you shall likewise by patient continuance in well doing, in due time Reap if you faint not. It was the word of God to the Children of God of Old, and it is his Word in this Day to us, *you shall Reap if you faint not.* Blessed are you that are called into the Vineyard, you shall have an everlasting Harvest, if you faint not now, you shall Reap then; What shall you Reap? Vanity and Vexation of Spirit, and disappointment. No, you shall Reap Glory, Honour, Immortality, and Eternal Life.

So Friends, though every Day we have renewell occasions of remembraunce our latter end, yet there is that which never shall have an end hath dawned unto us, which hath been presented to our View in this glorious Day of our Visitation; if we lift up our Eyes to it, and have regard to it, in our singling up and lying down, in our going out and coming in, and in all we put our hands unto, and if we place our Interests and Portions therein, then our Minds will be established, and we shall not be ashamed now, nor blush before the Lord hereafter. If our Hearts condemn us not, we shall have boldness before God.

So shall all Travellers, that have regard to the Word of Truth, while they are in their Heaven Pilgrimage; They set their Faces Sionward, and go on not Fainting, not Doubting, not Desponding, they have an Eye to the Lord Jesus Christ and have their Hearts kept by that Word that bides for ever; Their Belief and Hope is beyond Time, fixed upon that which God hath owned to be his Word before the World was, and shall be when Time and this World shall be no more; The outward Garment which shall be worn while

, shall then be put off; Blessed are they that now the White Linnen, that which is whole and of a piece, that God giveth to his Children that *believe the Lord Jesus in Sincerity who is the Resurrection and the Life; He that comes to know and experience this, The Second Death shall have no Power over him.*

Now this change is not only in the Outward Man, in the Inner Man, there is a putting off that which is Fading, Mortal and Perishing, and a being

Clothed upon with Immortality and Glory; blessed are they which come to receive that Word God, which hath been the Life of God in our souls. This is a Day of Life to us; Blessed are they that shall be placed in that Eternal Kingdom, and in the region where all time shall be swallowed up, and Tears wiped from their Eyes, and sighing, and sorrow shall be no more; O Friends, lift up your Heads for the Day of your Redemption draws nigh; That you may be shaken with every Wind of Doctrine, know that the Foundation of God standeth sure, that is his Word that was in the beginning with God, that Word was God, in this Eternal Word which is God, now your dwelling and Habitation, and wait on God in it; it was David's Buckler, his Shield and strong Tower, it was his Rock, God set his feet upon a Rock, that is higher than Man's Power and all mans Wisdom and Strength; in this Righteous begin, in this they Travel on; Blessed are they that walk by Faith, that Live to the Lord, Dye in the Lord, and shall be for ever with the Lord. They are blessed that wait upon the Lord in a sense of this, They are above all the changes of Time and Mortality.

It is this that was a Reviving Cordial to our Deceased Friend, who received the Truth in early Days,

Days, the Days of the Dawning of Gods Pow
in this Land, and in this City, the Remembrance
it was sweet to her Soul ; let us remember the Lo
of God , and the Power and Glory of the Na
of the Everlasting God that shined then, that
may be encouraged to keep together as a pecu
People, to the praise of him that hath called us out
Darkness into his Marvellous Light ; That God on
all may be Glorified for ever, that we may live
the Honour of his blessed Name ; That Christ
Kingdom may be set up among us, and that Go
great Name and Power, and Majesty may be ex
ed, and all Flesh abased before him.

We are Travellers here in this Vale of Tears,
this Earthly Pilgrimage, into the Land of Rest
Heavenly Canaan ; Let us follow our blessed Jesh
that is leading us into that Land of Promise, he
will give to every one his Lot, and they shall
stand in that Lot at the last Day ; O Blessed are they
that are waiting for their Lot and Portion in the
Heavenly Country to which Abraham had his Es
that City, the New Jerusalem the Mother of us
and that House not made with bands Eternal in
Heavens, whose Builder and Maker is God.

This Word which I have been speaking of,
that by which we are humbled and bowed before
the Lord, and Instructed in Judgement and Right
ousness ; To this Word which is God, I Commit
Commend you, and all the Flock of God, that you
may be preserved to the end of your Days, so
you may then lay down your Heads in Peace, so
your Testimony may not end, before your Life
end, that the Lord may be with us, to shelter and
overshadow us in the midst of all our Tryals and
Exercises while we are following Christ in Patient
Humility, and Self denial, and bearing his Cross.

no Cross no Crown. That which is pleasing God is walking by Faith, What is this Faith? pure resolution of Living to God, in a Holy pendence on him, and a comitting our selves entirely to him, that so we may know and enjoy the purifying Vertue of his Word, that we may not offend God, for without Faith faith the Apostle, *is Impossible to please him; By what means (saith the royal Psalmist) shall a young Man cleanse his Way?* taking heed thereto according to thy Word, This is the blessed Word, that hath been a Root of Life in all ages, let us abide to this Word to the end of our days, and we shall then be blessed with that Life which shall never end, but shall remain when time all be no more.

The Lord preserve you by his Mighty Power, his Favour and Divine Presence, that you may live to his Glory and Praise, and Die in Peace, and be gathered into that Blessed and Heavenly Assembly, and Church of the First-born which are written in Heaven, and to God the Judge of all, and the Spirits of Just Men made perfect, and to Jesus the Mediator of the New-Covenant, and the Blood of Sprinkling, that speaketh better things than that of Abel; That you may Eternally Magnifie and Celebrate the Praises of the Eternal God, to whom be Glory for Ever, and Ever. Amen.

A

SERMON

Preached by

Mr. William Penn,

At Wheeler-Street, April 13. 1691.

IT is the Great Cause and work of God which you are all concerned this Day; No that all of you may see how you quit yourselves before the Living Eternal God your Maker and Answer the Visitations of his Love in the charge of your Duty, that you may feel an Answer of Peace in your own Bosoms, and find your selves nigh, who were afar off, that you may all know your selves nearer then when ye first believed, nearer to the Lord, nearer to his Love, and more in his Favour, that you may perceive your Interest grow and increase, your Divine, your Eternal Interest, that which will out-last the World, for Centers in that which shall never have an end; Friends, see to it this Day, it is the Redemption of your Immortal Souls, that the Lord God hath waited you for, it is in order to this; And all the Religions in the World, Articles, Creeds, Confessions

and Professions that leave out this, they are all Imperfect and Insignificant, and will not avail Men the great Day of Account.

Therefore see to it how the Work goes on, the Work of your Redemption and Salvation. Do you set your selves near to the Lord? Do you find yourselves to have more Power over your Souls; Do you know your selves advanced in the Work of God? Are ye come to Die daily to that which is contrary to the Lord? For as you die daily, you live that Life, *you Live in the Flesh by the Faith of the Eternal Son of God Christ Jesus, who hath Redeemed you from all Iniquity, and called you to Glory and virtue.*

Now that you may all be Faithful Stewards of the Grace and Mercy, and Heavenly Talents which God hath bestowed upon you, and be all sound working, not Idle in the Market-Place; Christ Jesus the Lord hath not been wanting to you, He hath Piped to you, have you Danced? He hath Mourned, have you Wept? He hath called, have you Answered his Call? See to it this Day, for the glorious Power and Presence of that God that visited you in the beginning, is here this Day. It is his Heart-reaching Power, his Heart-warming Power, his Divine sweet Presence which brought us out of Pharoah's House, and out of Egypt's Land, and took us up by the hand, and led us peaceably to walk by the Rivers of Gods Pleasures; say, see to it this Day, that you may Answer the Great Love of God, that the Lord doth vouchsafe his Heavenly Presence in the midst of you, and lift up the Light of his Countenance upon you, that you may be found answering his Love, in his renewed Blessings, that as he reneweth his Mercies, you may renew your Obedience, and as he reneweth his

his Loving kindness, you may renew your Thankfulness, that your Souls may be filled with high Praises, for it is a Day of Praises for the Lord, they who have obtained a Deliverance by Gods mighty Arm and Power, that brought his People out of Egypt's Land into the Wilderness, and through the Red-Sea, and over Jordan's River, unto the Banks of Salvation, they who have received a marvellous Deliverance from their Spiritual Enemies they do not hang their Harps upon the Willows but Rejoyce and Praise the Living God, they resolve with the Prophet, *Although the Fig-Tree shall not blossom, neither shall Fruit be in the Vine, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold; and there shall be no Herd in the Stall;* and although there be Plague, Sword, Fire, Desolation and Destruction Yet we will rejoice in the Lord, we will joy in the God of our Salvation. Is it so with you this Day? Are you come into this Divine Fellowship, into Intimacy with the Lord, have you this Holy Frame of Soul?

O ye Sons and Daughters of the Morning, the Everlasting Day of God hath dawned upon you that you may look into your Hearts, and see how it is with you, and see your Experiences, see the things that your eyes have seen, and your hands have handled; You have tasted the good Word of God, and known the Operation of his Power these are things that they have that are Children not empty Notions, but Experiences; If we stand on we shall be enabled to overcome, and if we take unto us the whole Armour of God, we shall be enabled to stand in the Evil Day, and having done so stand; and what is the reward of them that overcome? They shall eat of the Fruit of the Tree

ife, that grows in the Paradise of God, as many are fed from this Tree, they are not to be standing Idle, but *Work the Works of God* and are brought into the Paradise of God, and enjoy the Delights of God in the Presence of God, and the Lord will fill and satisfie them with his Divine Goodness, and they shall grow and increase in the Divine Life more and more.

Consider how doth the Work go on? Consider the Lord Jesus he came in our Natures, before he cometh into our Hearts: Now, Christ Jesus *within us is the Hope of Glory, and the Mystery that was hid from Ages and Generations is now Revealed in us,* Christ is now come, not only into our Natures, but into our Hearts, into our Inward man; and all those at the Door of whose Hearts he hath knocked, if they have opened to him and received him, he hath come to Sup with them, and he hath given them the Bread of Life, and the Cup of Salvation, and they have come into Divine Fellowship with him, and so they have eaten his Flesh, and drank his Blood, and fed upon that Bread that comes down from Heaven; and all that open the Door and let him in, they come to eat of this Bread, and they come to see him that is *the Desire of all Nations, and the Light of the World, and they walk in his Light.*

This is an Ancient Testimony, when you were first turned to the Light of Christ, it was not a natural but a Divine Light that you were turned to, the Light of Jesus manifesting himself in us; this Light you received him, and I desire to know what you have tasted, what further Joy is there? What more excellent Object, what more excellent mark than this? than the Light of the Nations that we are come to walk in?

Here is Divinity, here is that which was before the World began, here is made known the Divine Nature. It is testified here, that you might be partakers of it, that you might be a *chosen Generation, a Royal Priesthood, a Holy Nation, a Peculiar People*, that you should shew forth the Praises of him who has called you out of Darkness into his marvellous Light; so how this Work advanceth in every one of you, that you may be faithful and improve your Talents, that you may be able to give up your account to the Lord with Joy, and not with Grief; When you shall hear Voice saying, Come, come away, there is no more Time, the Glass is Run, then how joyfully wilt thou hear that Voice, if thou hast not been Idle, but Working out thy Salvation, and answering the Call of God, and adoring him for his Love to thy Immortal Soul: Thou art not like *Martba*, cumbered about many things, but mindest the one thing needful, that good part that shall not be taken away from thee. If you thus Work out your Salvation, it will be said unto you *Well Done*, not Well Taught, not Well Disputed, but, *Well Done good and faithful Servant, enter you into the Joy of your Lord.*

My Friends, Time goes apace, and we are wearing off, and in a little while we shall be here no more; Time will be gone, and the Day of your Visitation quickly over, the Thought and Consideration of this, hath affected me many a time; Look Friends, that you be all Travelling on in your Heavenly Journey as a faithful People, and that the Work of your Salvation is carrying on, and that Christ is a Redeemer to you, and that he doth deliver you from the Dominion of Sin, and the Bondage of Corruption; Art thou free? who has made thee free? If the Truth hath made thee free, then art thou

free indeed. If thou art made free, thy Knowledge
Divine will be accompanied with experience, and not no-
tions only; you want not notions, but Possession of
inward freedom and liberty; Doth your know-
ledge of Truth make you free from Sin? Oh the
tumblings and tossings that thy Soul was in! Oh the
Covenant making, and the Covenant breaking;
here was no Peace, no Rest because you were
fallen, and because you did not know Dominion
and Victory over Sin, which is only by the Life
and Spirit of Christ Jesus which will lead you into
the Path of Obedience, then you will know that
in Christ there is Life, and this Life is the Light of
Men, and the Light shineth in Darkness, and the Dark-
ness comprehendeth it not: You have Life only in
Christ, and you have it in him as in the Fountain,
this you must know, that you may be delivered from
Sin; by this saving knowledge of Christ, and Belie-
ving in him the All-sufficient Saviour, you will come
to Reign as Kings and Priests, and sit with him in
Heavenly places. This will bring you to the General
Assembly, and Church of the First-born which are writ-
ten in Heaven, and to God the Judge of all, and to the
Spirits of Just Men made perfect, and to Jesus the
Mediator of the New-Covenant, and to the Blood of
Sprinkling, that speaketh better things than that of Abel.
Whatsoever your hand finds you to do, do it with all your
might, and work out your own Salvation with Fear and
Trembling. Live as those that are concerned for
Heaven and Eternity: Be Faithful and Diligent
in your Generation, that you may be Rich towards
God, Rich in the Love of God, and in Peace with
God, These are Heavenly Treasures, *which Mote*
and Rust cannot corrupt, nor Thieves break through
nor steal from you. Walk in the way of Righteous-
ness, and in the Paths of Judgment, that you may
have

have your fruit unto Holiness, and the end everlasting Life.

My Friends, that which should exercise your Minds, and which all should have an Eye unto, is this, that your Hearts be fixed upon God, and your Affections set upon things above, that walking in the Spirit, you may be led by the Spirit of God, as the Children of God, and Heirs of God, to the Inheritance above when you shall be for ever with the Lord.

Friends, This is my Exhortation to you, that you will keep near to the Lord, and live under his Guidance and Government, and Rely upon Christ alone for Salvation, and live in the Light as becomes Children of Light; Trust to nothing that will fail you in the Day of your Dissolution, for then you will be under an Everlasting disappointment, see that it be a true Foundation that you build upon, and see what it is that you build upon it, that it be not Hay and Stubble that cannot stand the Fire; Build upon a Right Foundation the Eternal Word of God, and build right things upon it, That you may be always under the Guidance, and Power, and Government of the Blessed Spirit of the Living God, that the Exercise and desire of your Hearts be towards the enjoyment of his Living Presence, of his Pure Power, and Quickning Spirit. This is a Building which will abide the Fire: This is a Building upon a Right Foundation; What is that? The Light of the Lord, the Lord Jesus Christ, who is the Light of the World, here is the Right Foundation, let us be found in him, and keep close to the Lord Jesus Christ, who is the Author of Eternal Salvation to them that obey him. This is the way to be preserved.

You that have got into a good state and condition keep in it, and live near to the Lord, and you will feel his Daily, his Refreshing Presence, and his Assisting Power to carry you on, and conduct you in your Travel and Pilgrimage, that you may not faint in the Way, but in the end Reap the Crown of Immortal Glory, that God hath laid up for those that fear him.

My Friends, It was the Glorious Light of the Lord, and the Spirit of the Living Eternal God, by which you were visited in you Early Days; Nay all the sweet enjoyments we have often had in this place, are from the good Spirit of the Lord, and the Light of Life shining among us, Praised and Magnified be the Lords Everlasting Power, that hath been extended to us; The Lord Grant that hat which was our *Alpha*, may be our *Omega*, that hat which began to turn our Hearts and Minds God-ward, may watch over us, and continue with us, that we may be kept as an experienced People, Holy Peculiar People, Zealous of good Works, that God may have all the Honour and Praise, to whom it belongs, who is God over all, who is worthy to be raised, Adored and Magnified by us, and all his people, henceforth, and for ever and ever. Amen.

The Prayer after Sermon.

MO^ST Glorious and Infinite God of Heaven and Earth, in thy great and unspeakable Mercy thou visitest the Children of Men, and extendest thy Love from Generation to another, and yet in this Age in which we live, thy Day of Grace and Mercy reaches unto our souls, and we have been called by thee unto Righteousness and Holiness, that so it might be well with us,

when we shall be removed out of this World, and be no more seen of Men. Everlasting God, If we consider right thy dealing towards us, the exceeding Riches of thy Grace in Christ Jesus, it may provoke us and constrain us to Love thee, and fear thee, and serve thee in our Generation; Lord thy Visitation hath been effectual upon the Hearts of many of the Children of Men, who are Devout to thy fear and service, and give up themselves to Worship thee in the Beauties of Holiness, Lord thou hast gathered People to thy self, and thou hast brought them through many Trials and Exercises, and refined them by a Spirit of Judgment, and they have been Baptized with the Holy Ghost and with Fire, O Lord God of Life, thy Mercy exceeding great, and thy Love unspeakable in all the Dimensions of it, we pray thee that thou wilt be pleased to grant according to the Riches of thy Glory, that we may all be strengthened with might by thy Spirit in our inner Man, that Christ may dwell in our Hearts by Faith; that we being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and Depth, and Height, and Length, and to know the Love of Christ, which passeth knowledge, that we may be filled with all the fulness of God; Blessed Father of Mercy deliver us from this present evil World, and the Corruptions and Pollutions that are in it; let us not live as the Children of this World, as those that are of it, but as those that are passing out of it, to the coming of the Day of God, and help us to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, who hath Redeemed us from all Iniquity, not with corruptible things, as Silver and Gold, but with his own precious Blood, as of a Lamb without blemish and without spot, that we might live to him that Died for us; and be holy in all manner of Conversation; O Let the Lyon Tribe of Judah deliver us from that Roaring Lyon of Hell, that goes about seeking to devour us; make it our Delight O God to do thy Will.

The Prayer after Sermon.

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and let thy Law be written in our Hearts, that by patient
continuance in well-doing, we may seek for Honour, Glo-
rification, Immortality and Eternal Life; and that while we are
engaged in the Christian Warfare, we may take unto us
the whole Armour of God, and resist the Devil, and over-
come the World, and be more than Conquerors through
the Spirit that hath loved us, that having fought the good
fight of Faith, we may lay hold on Eternal Life; And
to the blessed and Heavenly Father, for all thy abounding Mer-
its and Blessings vouchsafed to us and all thy People, and
for the refreshing we have had from thy Presence in our pre-
sent Meeting, we desire to render Praise, Honour, Re-
cognition and Thanksgiving to thy Great and Excellent
Name, for thou alone art worthy, who art God over all,
blessed for ever and ever. Amen.

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A

SERMON

Preached by

Mr. Charles Marshall

At the Close of a Meeting, in Grace
Church-Street, March the 11th
1693.

With his Prayer after Sermon.

My Friends,

AT THE Testimony which lives in my Soul at this time, is unto the Excellency of the Love of God in Christ Jesus; which Love is indeed Incomprehensible and unspeakable; the Love of the Everlasting God through his Beloved Son Christ Jesus; which because of the hardness of the Hearts of Men, and for want of understanding, and of a feeling Heart, and of a perceiving Mind, many of the Children of Men have

or the Knowledge of; Herein was the greatness and extensiveness of the Love of God unto Mankind, in sending his Son into the World, who came from the Bosom of the Father, that he that knew no Sin, might be made Sin for us, that we might be made the Righteousness of God in him: O the Wonderful Mystery of the Incarnation of Christ Jesus, Great is the Mystery of Godliness, God manifest in the Flesh, The Professors of this Age have been strangely Ignorant of it, and have been ready to reflect on those that Admire it, and have an high esteem of it.

But blessed be the Lord our God, that we can say in Truth, that we have an esteem of that one offering of the Eternal Son of God, that we can say as the Apostle did in his Day. *By one offering he hath perfected for ever them that are Sanctified;* This is that which hath opened upon my Soul this Morning; The Lord God of Glory in this Age and Generation, hath laid a necessity upon us to Preach Christ under the Denomination of a glorious Light, for he is the Light of the World and the only Saviour, and so we are to have Faith in him.

The Apostles made it their Work to persuade the People from Morning to Evening, that Jesus was the Christ, the true Messiah, that made a good Confession before Pontius Pilate, and that he was Crucified, Died and Rose again, and Ascended up into Heaven, and sitteth at the Right hand of God, and Lives for ever to make Intercession for us; This was the Labour, Travel and Exercise of the Apostles, to Preach Christ Crucified and Risen from the Dead, But the Jews Assembled with the Chief Priests, and Elders to take Counsel together, and gave large Money to the Soldiers, saying, say ye, his Disciples came by Night, and stole him away while we slept; This

This was the Labour of the Apostles, and Servants of the Lord, to persuade the People in their Day, that Jesus was the Christ, and that after he was Crucified and Died, he was Risen from the Dead, but the Jews, the Scribes and Pharisees, they did oppose this, and said, he was not the promised Messiah. But in process of time, through the Powerful Preaching of the Gospel, the Children of Men did Receive and believe this Testimony, that Jesus was the Christ, the Eternal Son of God and only Saviour, and when the Enemy could no longer withstand that Belief, when it came over the Nations, then the People were turned about, and then there was an Admission of that Belief that Jesus was the Christ, and many contented themselves with a bare Name of Christ, and with a Profession of the Word, without the Power.

But the Lord of Glory hath raised a People in this Age and Generation, as Instruments, that might shew forth the Power and Coming of our Lord Jesus Christ Spiritually, not thereby denying, or not in the least opposing his manifestation bodily, which Died without the Gates of Jerusalem, for this was the end of his manifestation; *For this purpose, saith the Apostle, was the Son of God manifested, that he might destroy the Works of the Devil.*

So that now Friends, That which opens and liveth in my Soul, and that which I have to say, and demonstrate to you at this time is this, That the Lord God of Heaven and Earth, hath raised up a People in our Day, to Preach Christ under that Denomination, that the Servants of the Lord Preached Christ in former Days, Ages and Generations, They gave Testimony on this wise, *In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God.*

things were made by him, and without him was not
y thing made that was made, in him was Life, and
at Life was the Light of Men, and the Light shined in
arkness, and the Darkness comprehended it not. There
as a Man sent from God whose Name was John, the
one came for a Witness, to bear Witness of the Light, that
Men through him might believe; He was not that
Light, but was sent to bear Witness of that Light, that
as the true Light, that Lighteth every Man that cometh
to the World, he was in the World, and the World was
made by him, and the World knew him not; He came
his own, and his own received him not; But as many
received him, to them gave he Power to become the Sons
of God, to them that believe on his Name.

Did the Apostle John that gave Testimony of
Christ, as the Light of the World, oppose his Ap-
pearance in that Body that was prepared for him of
the Father, to do his Will in? No, no more than
the Apostle Paul, who Preached his Spiritual Ap-
pearance, and Manifestation, opposed his Bodily
Appearance, and being Manifest in the Flesh, when
he saith, *The Grace of God which brings Salvation hath*
appeared to all Men, Teaching us, that denying Ungod-
liness, and Worldly Lusts, we should live soberly, righte-
ously, and Godly in this present World. No more do we
deny or oppose Christ's Bodily Appearance, who
Died without the Gates of Jerusalem; Though we
are mis-understood, and mis-represented by many in
this Generation; The Lord in mercy by his Hea-
venly Power remove this mis-understanding, and
take away this Vail from the Hearts of the Children
of Men, and so bring them to a sense and know-
ledge of the Spiritual Appearance of Christ Jesus,
and the blessed end of his coming in that blessed
Body wherein he suffered, and tasted Death for every
Man, not that any Man might live in Sin, because
he

he died a Sacrifice for Sin ; He did not die for that Men should live in Sin, but that they might die in Sin, and live to God ; So likewise we do not Prove any thing opposite to Christs appearance in his blessed Body, who was God manifest in the Flesh, wherein he wrought Salvation for us, He is the Gtain of our Salvation, and was made perfect through sufferings ; He is the First begotten of the Dead, the Prince of the Kings of the Earth, that hath loved us, and delivered us from our Sins in his own Blood.

The Lord open the Understandings of the Children of Men, that they may come to know the Excellency of his Life and Love ; When the Lord comes to open and manifest to the Children of Men his great Love, in sending his Son out of his Bosom, the fulness of time to die for us, (for Christ had abiding before the World began) when Mens Eyes and Hearts I say, are wonderfully opened to this Love of God, then their Hearts will be melted and broken, and their prejudices removed, and they will be brought to the Obedience and Service of God.

We own the Doctrine of the Life and Death, Resurrection, and Ascension, and Intercession of Christ Jesus ; and for any to say we deny this, how inconsistent is it with what we have Preached and Declared, and how shameless is it for any to misrepresent or false charge us with the contrary, since we have gone through many Exercises, and suffered many Persecutions, Buffetings and imprisonments, for Declaring the Truth as it is in Jesus, so that if in this Life only we had hope, we were of all Men most miserable ; And if Christ be not risen from the Dead, our Preaching is vain, and your Faith also vain.

We have spoken the Truth, according to the
Scriptures of Truth, yet how have the Children of
Men been prejudiced against us; How many have
been bewildred and led into Error, and into mis-
prehension concerning what we have plainly de-
clared amongst you.

And now to give a little ease to my Spirit, I
would speak something briefly to you, let the Love
of God in Christ Jesus extended to you, affect your
hearts, if you are in the living sense of this Love,
will engage you to live in Obedience and Sub-
mission to this Heavenly Light, by which you were
brought out of Darkness, and Redeemed from Iniquity
and made a peculiar People, Zealous of good Works; It will
engage you to live to Christ that died for you; and
you know a Translation from the Kingdom of
Darkness, into the Kingdom of God's dear Son,
you will Reap the Fruits and Benefits of his Death,
Resurrection and Ascension, and Intercession at
the Right Hand of the Lord God of Heaven and Earth
open all your Hearts, that while you have a
little time, and are on this side the Grave, and on
this side Eternity, you may serve the Lord in your
generation, and fulfil his blessed Will, and finish
the Work which he hath given you to do, that you
may Glorifie the Name of the Lord God of Heaven
and Earth, who is worthy of all Praise, Glory, and
Power, Worship, Love, Service, and Obedience,
who is God over all, Blessed for Ever, and
ever. Amen.

His Prayer after Sermon.

MOST Glorious Heavenly and Divine Fountain of Love and Life, who hast let us see the beginnings of thy Excellent Day, and participate of thy Light in making bare thine Arm of Salvation, which thou hast Revealed and made Bare in our Age. O God of Glory and Sovereign Lord of Heaven and Earth, it is in the Power of thy Hand to open the Hearts of People, as thou didst open the Heart of Lydia, that all things that belong to the Peace of every Soul may be fully known and experienced. Lord God of Glory our Eyes are unto thee, and our Souls are bowed before thee, the shewing of mercy, and the handing forth of thy Fingers, which thou promised'st to the Children of Israel by the Mouth of thy Holy Prophets; That thou living Father of Life, wilt Bless them, in turning every man from their Iniquities and the Evil of their ways; Lord God of Life, this is greatly wanting, both in the City, and throughout the whole Nation; Thy Mercies and Favours have been received by many, and thy loving kindness hath extended it self wonderfully; O Glorious Fountain of Heavenly Love and Life, be pleased to move that Insensibility, that is ready to come over the Minds of Men, that the nearer thy Wrath and Judgments do approach to us, by reason of that Inundation of Sin, and Wickedness that overflows the Land, the Sense and Apprehension there is of it; Lord open the Peoples Eyes and Hearts, that they may see, and consider the danger of their State and Condition, be humbled for their Sin, and seek thy Face, and turn to thee with all their Hearts, that Glorious God of Life the Souls of thy Children may be affected with

Goodness Patience and Long-Suffering, that this may be the blessed effect of thy Goodness, that it may lead all Repentance never to be Repented of, that we may mourn before thee, for the manifold Sins and Transgressions of the Land, against thy Divine Majesty; That, glorious God of Love, and Life, we may not again provoke thee to Anger; O Rend the Vail of Darkness that spread over this Land, that it may not binder the bright beams of Gospel Light from shining, nor the children of Men from seeing their Spiritual State and Condition; Lord God of Life, let Trembling and Affliction take hold of the Wicked, that they may have a deep sense of the Sins and Provocations this ungrateful Land is Guilty of, that they may Lament and Mourn before thee O Lord; O Tender God of Love, and Life, thy mercy and loving kindness was extended to the Inhabitants of Niniveh, that great City, whereof Israel were more than Six score Thousand Persons, that could not discern between their Right-Hand and their Left; Didst thou not enlighten their Minds, and melt their Hearts, when thou hadst a Controversie with them, and denounced'st Judgment by thy Prophet against them; Did not the Mighty come down from their Seats, and be King from his Throne, and lay his Robe from him, and the Nobles and all the People of the Land, did they not all put on Sackcloth, and sit in Ashes, and Mourn before thee, and Cry mightily to thee, and turned from the evil of their ways? and thou didst turn away thy Wrath, and Repent of the Evil which thou saidst thou wouldst do unto them, and did'st it not, but extended'st Mercy and Favour to them, and saved'st them with great Salvation; Blessed Lord, thou art our God, O give us, for we have none in Heaven but thee, and none upon Earth that we can desire in Comparison of thee, we have none to make our moan to but thy self, our Eyes and Hearts are towards thee; Let us hearken to thy Counsel,

Counsel, and turn at thy Reproof, and let sorrow take hold of their Hearts that have rejected thy Favours and Mercies; O give Repentance unto Life, that thy Wrath may not wax hot against the Nation, and the Inhabitants thereof, and that thy Fury and Jealousie may not consume and burn them up; O make them sensible of the Sins that have been committed, and of the misery they have deserved, that they may come to thee for Pardon and Reconciliation with thee, through the Lamb Jesus Christ, and let not any content themselves with a bare Profession of Christ, and the Name of Christian, but make us Christians indeed, true Israelites, whom there is no Guile; We pray thee, let the Prowess of Godliness shine forth in our Hearts and Lives, that none be found among us, that Crucifies to themselves the Son of God afresh, and put him to open shame and trample upon the Blood of the Covenant, and despite to the Spirit of Grace; Bring such, we beseech thee, to true Repentance, as have made light of Christ and Salvation, that they may seek thee while thou mayst be found, and call upon thee while thou art near; Glorious God of Life and Love, thine Eyes over all thy People at this time, and their condition known to thee; and the living sense which thou hast given thy Servants, of the State and Condition of thy People, makes them humble Mourners before thee, and doth bow down their Spirits in thy sight. O Lord God of Glory, let not thy Wrath and Indignation break forth like Fire against the People of this Land, but look down with an Eye of Compassion from the Throne of thy Glory, and make bare thy Victorious Arm, and make them a willing People in the Day of thy Power, that they may be moved and excited to Repent, and turn to thee, and cease from their vain Conversation and serve thee in sincerity, and in the beauties of Holiness; Let the Spirit of Life quicken them that are dead in sin.

and in Sins and Trespasses, and remove the Stupidity, darkness, and Ignorance of those that are strangers to thee, and know not the things that belong to their race, and open their Hearts and Minds that they may know thee the only true God, and Jesus Christ whom thou hast sent. And O tender Father of Life, thou art at this Day threatening this Nation, and shaking thy Rod over the Land of our Nativity, cause the habitants thereof to humble themselves under thy mighty Hand, and bow before thee, and to consider how sinful a thing it is to fall into the hands of the living God, If thy wrath be kindled but a little, blessed are they that put their Trust in thee; Blessed God of glory, Whom have we in Heaven but thee? And there is none upon Earth that can help like thee, thy shining kindness is better than Life, and thy displeasure more terrible than Death; When thou bidest thy Face we are troubled, but when thou liftest up the Light of Countenance upon us, and smilest upon our Souls, and with a Ray of thy excellent Glory shining on us, makest Peace unto us, and openest a Door for us into the secret of thy Presence, then we are filled with Joy speakable, and satisfied as with Marrow and Fatness, so we dwell safely as in the Munition of Rocks. Most glorious excellent Fountain of Divine Goodness, be present with all thy People, keep them as the Apple of thine Eye, under the shadow of thy Wings, and in all their Assemblies when they meet together to Worship thee, O Lord meet with their Souls, and let them see that thou Rulest, and art present in the midst of them, thou art the Fountain of living Waters to those that thirst after thee, the living God; Let them in their Assembling together, drink of the Brook of Shilo, which runs with pleasant Streams, and there let them find Refreshment of their Souls; we pray thee, let them see the great design

of thy Love to them, in that thou sendest them plentiful supplies from Heaven, and givest the streams of Life, where thou feedest thy Flocks, and makest them rest at Noon, and to lye down in Green Pastures, and lead them by the still Waters, though they walk through the Valley of the shadow of Death, they shall fear no Evil for thou art with them, Thou preparest and furnishest a Table for them in the presence of their Enemies, and they are abundantly satisfied with the Farness of this House, and thou makest them to drink of the River of thy Pleasures ; But, everlasting God of Life, thou hast a Controversie with those that dwell at ease in Zion, that do not Lament and Mourn for the Sins and Abominations committed in the midst of them, shew them that their Rest is not the Rest of God ; Let them cease from their own Works, and serve and Worship thee in Truth and Sincerity ; and let them know there is Sabbath, an Heavenly Rest for such to partake of Shew them the many secret workings of the Enemy that they may watch against him, and not be Ignorant of his devices, who is going about like a Roaring Lion seeking to devour them, and to destroy their Souls Arise O God of Glory, and appear in Jacobs Dwellings, and search Jerusalem as with Candles, let not thy People spare or bide any Darling Sin from the Slaugther, nor keep Amaleck alive, nor save thy Enemies which thou hast determined to Destruction Lord God of Life and Love, thou Sovereign Lord of Heaven and Earth, do thou graciously strengthen and keep in all tenderness thy People every where in all their Travels, Labours and Exercises, let them find Favour and Acceptance with thee, in and through the Lord Jesus Christ the Great Mediator ; Let them know thy Heavenly Gatherings, and there let them abide under thy Shadow ; Let their Quiver be filled

with the Arrows of the Almighty, that it may reach
the Hearts of many by thy Power, and let their Bow
abide in strength, let them hear the Heavenly Sound-
ing of thy Trumpet from the Holy Mountain of thy
Glory, and in all their Assemblies; let the pleasant
Streams of Life flow from thee upon their Souls, and we
pray thee let them grow green and flourish, and be as
Watered Garden, bringing forth pleasant Fruits; O
Blessed Father of Life and Glory, thy Love will
be discovered to thy People, when they are in the daily
exercise of thy Grace, and under the living Influences
of thy good Spirit, when thou takest them into thy
Banqueting-House, and thy Banner over them shall be
Love, Blessed Lord God of Glory, when it shall be thus
with us, we shall behold thy Heavenly Countenance
shining upon us, and thy glory in the Face of Jesus
Christ, and we shall be taken and delighted with the
excellency thereof; Thy Blessed Banquet will be sweet
to our Taste, and we shall be satisfied and overcome with
thy Love, then will thy Glory shine, and thy Voice
be heard. Eat, O Friends, Drink, yea Drink abund-
antly, O Beloved. Now for all thy Mercies and
blessings, and wonderful Patience, Forbearance, and
Long-Suffering towards us, We desire to offer our
thanksgivings to thee, for thy Tender Compassions
extended to those that are Sorrowful, Afflicted, and
bowed down before thee, Father of Life, thou hast
opened thy Bosom of Love, and given them some
Ease and Refreshment, thou hast Remembred us in
our low Estate, and thou hast been with us, and
kept us in all our Exercises, and Labours, and
Travels, and thou hast made thine to grow up
the Lilly of the Vallies, and as the Rose in
Sharon, and Watered us as with the Streams from
Lebanon, Lord God of Glory, We do thankfully
acknowledge

acknowledge thy wonderful Care over us, and Love towards us, and to all the Children of Men; and we desire to offer to thee Praise and Glory through Christ Jesus the Son of thy Love, who art worthy of all Honour, Glory and Renown, Power, Blessings and Praise, who art God over all Blessed for Ever, and Ever, Amen.

SERMON

A Preached by
Mr. Richard Ashby,
 at St. Martins Le Grand. February
 the 16th 1693.

THE Testimonies and Declarations which are given forth in obedience to the Lords requirings, are to bring every one of you a sense and feeling of the inward Testimony of truth in your own Bosoms, to the feeling of the Work and Operation of the Lords Spirit, upon your parts, to give to every one a clear sight and understanding of those things that tend to their Souls profit, and to their Spiritual advantage, and a Divine growth in Grace. If any of us are satisfying ourselves in sitting down in an outward Gathering, only exercising our natural faculties to hear and understand, and come not to know and be acquainted in our selves, with the Inspiration of the mighty, the word of Truth, we are Strangers to and the good and excellency of it is hid from Eyes.

So that it is matter of great concernment for every one to know what it is to be inwardly retired, and to know the Operation of Gods Spirit upon their Souls, and to be acquainted with the Work of Gods Spirit in their inward parts, else we shall be deficient in learning what we ought to know, and fall short of certainty in our knowledge; and we shall be among the number of those that always Learning, and never come to any stability and come not to the Power, and to know the Substance of all; such are in the Dark, they are groping for the Wall, they are at an uncertainty, tossed to and fro, and have not a Stability of Mind and Spirit attending them, and they come not to know a true Exercise; though there may be some inward desires, yet for want of keeping to the Power by which they are begotten, their designs seem to fail.

O my Friends, that every one of you may be ponderous and weighty, that in your Minds you may feel the Operation of that Power, and the inward Work of Truth that is begun in the Soul, the Foundation of Eternal Happiness that is laid, that we may know the Instruction, and feel the Power of the Lord Jesus Christ in the Heavenly Gospel in which he is carrying on the Work of our Salvation, that we have an Eye unto Jesus and our expectations from him, and be waiting truly upon him for experience, to come to know him that the Author and Beginner of the work of Faith in our Souls, and lays the Foundation of Eternal Glory; These are such as walk on gradually and not severe to the end, they look unto Jesus the Author and Finisher of their Faith, the great Searcher of Hearts, and manifester of the Thoughts and Intentions thereof; They come to know him in his Office.

e discovers and makes known to Man, and shew-
th unto him what it is that doth obstruct and pre-
vent his enjoyment of Peace; They that come to
e sensible of this, come to know an Inward Travel
f Soul, and are brought to a Spiritual exercise that
ath a profitable tendency, so that now they dis-
cover those things that are pleasing to the sight of their
inds, not those things that please the carnal desire,
nd bring reproof unto the Soul.

Here is the proper effect of Faith, when there is
mpressed upon the Soul a sense of Sin, and of the
Works of Unrighteousness, and here is a Founda-
on laid for true Repentance, toward God, and
aith in our Lord Jesu Christ, for saith the Apo-
le, *Him hath God exalted with his own Right Hand,*
be a Prince and a Saviour, to give Repentance and
remission of Sins. He gives Repentance to those that
ome to feel their need of a Physician to heal them,
e makes such a discovery to their Souls, such a
ense he gives of their Sin and Transgression, as
akes it appear exceeding sinful; These are such
s come to reflect upon themselves, and see their
woful state, this will lay low their Minds, and
ow down their Spirits; these are they that come
o Self-abhorrence, and to have a Travel in their
pirits, and they come down into a lowly state,
ccording to what the Prophet Jeremias speaks,
Lamentations 2. 29. *He sitteth alone and keepeth Silence,*
He purseth his Mouth in the Dust. If so be there may
e hope: *Wherfore doth a living Man Complain, a*
Man for the punishment of his Sins? It is of the Lords
Mercies that we are not consumed, because his Com-
assions fail not.

They that come to be acquainted with the Lord
is a Judge, and as a Reprover, here is a Decision
made in the Soul, and a Separation from Sin, after
H 4

it is discovered, and the Judgment of God take hold of the Sin and Transgression, and a Man comes under Reprof; Here is a time of suffering, and here is sorrow taking hold of him; here is that which affects the Soul with Grief, and brings into a state of Mourning, and he is brought under a sense of Gods dealings with him, and he comes to know that sorrow that hath an Inward effect upon the Soul, to take away Iniquity, and make the Heart better; He submits to the discovery of the Deceitfulness that is lodged in the Heart. So saith the Prophet, The Heart is deceitful above all things, and desperately wicked, who can know it? Let Lord search the Heart, I try the Reins, even to give every Man according to his ways, and according to the Fruit of his doings. The Apostle speaking to some of the Heart being turned unto the Lord, said, the Vail shall be taken away; As God inwardly appears to a Man, there must be an humble submission to his searching of the Heart, therefore saith the Psalmist, (Psalm 19. 12.) Who can understand his Errors, cleanse thou me from Secret faults; and he knew a cleansing Work in his own Heart, Psal 51. 10. Create in me a clean Heart O God, and renew a right Spirit in me. Cast me not away from thy Presence, and take not thy Holy Spirit from me, Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit. The Psalmist was in a Spiritual Travel, and came to an experience of this Work upon his Soul, and he prays the Lord to uphold him, that what he had done might not be marred again; therefore he begs of God to uphold him with his free Spirit.

You should all labour to go on in this Inward Travel that will bring you to a Repentance, not to be Repented of, and to have a profitable Evidence

that there is Fruit brought forth, not the Fruit of
What fruit have you of those things whereof you are
now ashamed, for the end of those things is Death; They
that are sensible of this, know that the wrath of the
Lord is revealed from Heaven against all ungodliness and
righteousness of Men, who hold the Truth in unrighte-
ousness, Rom. 1. 18. The work of Repentance stands
in this, not only in denying all Ungodliness, but
in abstaining from all appearance of Evil. Therefore
make thy guard against thine Enemy, that he
may not prevail against thee by his Assaults. If
men's intice thee consent not to them; go not in the way
of evil Men, turn aside from it, and pass away; Learn
self denial which our Lord Jesus Christ doth de-
clare to be of necessity: Except a Man deny himself,
and take up his Cross, and follow me, he cannot be my
Disciple.

Thou may'st appear to take up a Cross and deny
thy Self, but there must be a daily Cross, a deny-
ing thy Self continually, not giving way to our
Carnal Wills, to our own Carnal Minds, for to be
Carnally minded is Death, and to be Spiritually minded
is Life and Peace.

Here is a Work that produceth profitable Fruit,
that will not bring Reproach and shame, and Con-
fusion upon us, the Work of the Spirit of the Lord
 hath not that tendency, but will bring the soul
to possess Virtue, to inherit Glory, Righteousness
that exalts a Nation, but Sin is the reproach of any
People: Sin brings a Man to shame and confusion
of Face, because there is a sense comes upon a Man
that God will bring every Work into Judgment, with
every secret thing; whether it be good, or whether it be
evil. Eccles. 12. 14. We must all appear before the
Judgment Seat of Christ, (saith the Apostle) that
every one may receive the reward of the Deeds done in
his

his Body, according to that he hath done, whether it be good or bad. O this brings shame and confusion on Face over a Man, many times the Lord appears in his displeasure, and the weight of his Anger is forth sometimes, so that it appears intolerable. Sometimes Men are brought under great terror and affliction of Soul and Spirit because of it, God afflicts Men sorely sometimes, and this is in Mercy, that we may fear to offend him, and be brought to the doing of our Duty, and come up in Obedience to what the Lord requireth of us, and hath made known to us, *He hath shewed thee O Man what is good, Micah 6. 6. Wherewith shall I come before the Lord, and how my self before the High God? Shall I come before him with burnt Offerings, with Calves a year old, will the Lord be pleased with Thousands of Rams, or with ten Thousands of Rivers of Oil, shall I give my first Born for my Transgression, the fruit of my Belly for the Sin of my Soul? He hath shewed thee O Man what is good, and what the Lord doth require of me, but to do Justly, and to love Mercy, and to walk humbly with thy God.* This the Prophet tells us is more effectual and efficacious than Sacrifices under the Law.

Be faithful (my Friends) to what God maketh known, and give up in Obedience to the Works of Righteousness, and live to the Glory of God, and in Obedience to the Truth. This tendeth to establish the Soul in a Divine Hope and Confidence, which made Solomon to say *The Righteous is as bold as Lyon, why so? Because the Lord is his strength, He is strong in the Lord, and in the Power of his Mighty Friends, see to this every one in your own particular, that you put off concerning your former Conversation, the Old Man with his Deeds, which are corrupt, and put on the New Man, which after God is Created*

ent in Righteousness and true Holiness, then you will find the happy effects of this, the constraining effect and efficacy of the Love of Christ, as the Apostle did, 2 Cor. 5. 14. *The Love of Christ constraineth us, because we thus Judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which Died for them, and Rose again.* And therefore the Apostle comes to declare of those, to this effect, *He that is in Christ, is a new Creature, old things are passed away, behold all things are become New.* How is he a New Creature? He is the Workmanship of God Created in Christ Jesus. Oh the Work of the New Creation, How precious is it to be Witnessed to! All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation. And saith the Apostle to the Ephesians, Eph. 2. 14. *For he is our peace, having made both one, and hath broken down the Wall of Partition between us, having Abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himself of twain one New Man, so making Peace: Here is Peace upon a sure Foundation, upon a certain Bottom.* This is the Peace that Christ leaves as a Legacy to his Disciples. *Peace I leave with you, my Peace I give unto you, not as the World giveth give I unto you.* What is the difference? The worlds Peace is uncertain, and attended with Pain and Trouble, but the Peace of Christ maintains it self, in those Souls that are gathered into the sense of his Power, and under his Banner, Isa. 9. 6. saith the Prophet, *For unto us a Child born, unto us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of*

of his Government and Peace, there shall be no end: And saith the Prophet, *Jeremiah 23. 5, 6.* Behold the Days come saith the Lord, that I will raise unto David a Righteous Branch, and a King shall Reign and Prosper, and execute Judgment and Justice in the Earth in his Days. Judah shall be saved, and Israel dwelt safely, and this is his Name whereby he shall be called Lord our Righteousness.

Friends, It is the desire of my Soul, that you may come to know the precious effects hereof in your Souls, that you may know Christ Jesus to be your Lord, and submit to him, and take his Yoke upon you, for they that come to Christ, must know what it is to be under his Dominion, for he is King, and shall Reign and Prosper, and execute Judgment, *The Lord is our Judge, the Lord is our Lawgiver: The Lord is our King, and he will save us.* Therefore my Friends, Be every one of you reigned in your Minds and Spirits, and live in a dependence upon him, that you may feel his Power overshadowing you from Day to Day, then you will say as it is in the Revelations, Chap. 19. 1. *Hallelujah Salvation and Glory and Honour and Power unto the Lord our God; The Power of his Christ is revealed to us.*

O Friends, that you may feel that you are gathered under his Power, into his Pavillion, that he may be a safe hiding place to you, and that you may experience and witness his Power from Day to Day, then your Peace shall be as a River; O that you may every one find this in your own particular, and not rest satisfied in outward Forms, and in an outward Profession, that you may feel the Substance, feel the Life and Possession, and have Heavenly Treasure in your Earthen Vessels, then will you be witnesses of Immortal Life, that is brought

ight by the Gospel, then you shall be of the Number of those that have fought a good Fight of Faith, laid bold on Eternal Life; and you shall be sensible of the Visitation of the Lord Giving Spiritual Life unto the Soul; Thus the Psalmist experienced and declared, *All my Fresh Springs are in thee: Here is Evidence and Testimony of this Life, O Labour to have a Testimony of this Life, that ye may receive fresh Springs from the Lord, and Draw Water of the Wells of Salvation.* These are renewed in the Soul from Time to Time; It may be said that the Stream is but small to some, Oh keep to the streams, and partake of them, though but in the least degree, that thou may'st feel the risings of them; The Prophet Ezekiel was led into the Temple, saith he, *The Hand of the Lord was upon me, and brought me thither, and behold there was a Man whose appearance was like the appearance of Brass, with a Line of Flax in his hand, and a measuring Reed, and he measured a Thousand Cubits, and he brought me through the Waters, and the Waters were to the Ankles; Again he measured a Thousand, and brought me through the Waters, and the Waters were to the Knees, and afterward the Waters were to the Loyns.* And afterward saith, *He measured another Thousand, and it was a River that I could not pass over, for the Waters were risen, Waters to Swim in, a River that could not be passed over.*

My Friends, here are Divine openings upon the soul, in feeling fresh springs of Love and Life, and you may come to know and witness Refreshments from the Presence of the Lord; you are not strangers to the Fruits of the Heavenly Canaan, and the Fruits of the Tree of Life; When you come to partake of them, you will say, *His fruit was sweet unto my taste,* you will find that the Lord will abund-

abundantly open his bountiful hand, and satisfy
Poor with Bread. Let your waiting be continually
upon the Lord; and *Bread will be given to you,*
your Waters will be sure, then you will see the King
in his Beauty, the King of Glory discovering him
self; *Where the Spirit of the Lord is, there is Liberty.*
We all with open Face beholding as in a Glass the Glory
of the Lord. Here is a precious Object indeed! of
the Beauty of Holiness, how affecting is it to the
Soul, The Soul is overcome with God; When the
Soul comes to the acting of its Faith, and Trusting
in the Lord, and Depending upon him continually
to behold the Glory of the Lord, which is of a
affecting Nature, this raiseth desires in the Soul, ac-
cording to the Testimony of the Psalmist, Psal.

17. 14. *As for me I will behold thy Face in Righteousness;*
I shall be satisfied when I awake with thy Likeness. The
Apostle speaks of *beholding as in a Glass the Glory*
of the Lord, and being changed into the same from Glory
Glory, as by the Spirit of the Lord. You that know
the Revelation of God in you, you will find the
change from Glory to Glory, and a coming up
the Beauty of Holiness.

Then my Friends, here is a pure Communion
a Communion with the Saints, the Lord Reveals
himself and makes his Spiritual abode in the Soul,
these are those that come know to Fellowship with the
Father, and with his Son Jesus Christ; They that
come to know this, know God to be with them
and do know Gods Power and Presence in the midst
of them; Then though Man may frown, the Light
of Gods Countenance shall be lifted up upon us.
And If God be for us, (saith the Apostle) who can
against us? He that spared not his own Son, but delivered
him up for us all, How shall he not with him also freely
give us all good things. The Lord will bless us with

Spiritual blessings in Heavenly Places in Christ. Wait on the Lord and he will bless thee, and encourage thee, that thou mayst know additional blessings in thy Soul.

This is the intent, design, and import of these declarations that are found among you, that you may all know a being gathered unto the Lord, and may feel his Power and know the Lot of your souls Inheritance; and know that the Lord will continue his Mercies to you, and will make good his Promise, that if you cast your care upon him, he will take care of you, they that do this may know the Lord to be their Portion, and the Lot of their Inheritance to be in him; In times of distress and tribulation, the Lord will be with them; Israel of Old, though they did all partake of an outward Canaan, yet had not their Lot in Shiloh: They that come to with Christ in Heavenly places, they have their Lot in Shilo, in a Peaceable Saviour, the Prince of peace; Take a view of your inward state and condition, see, is the Lord Jesus your Lot and Portion, then you shall not want, but if you are Strangers to this, and Live in a state of Carnal security, sorrow will overtake you; The Prophet saw some do so; It is as when a Hungry Man Dreams of refreshment, but when he awakes his Soul is empty and faints; If you have not the feeling of the Power of Gods Spirit, and are at ease, a terrible Day will overtake you.

Therefore Friends, while you have time, give all diligence while the Manna falls about your Tents, and are humbled in the sense thereof, know that the Lord will preserve you from Day to Day, then your Bread will be sweet, and your Water sure; Friends, The Great Prophet hath been sent to you, Behold I stand at the Door and Knock, if any Man

Man bear my Voice, and open the Door, I will come into him, and will Sup with him and be with my Friends, He will bless you, and you shall know your Provisions which are made for you, the Lord Christ will bless your store, for the Treasures of Heaven fail not, where Moth and Rust doth not corrupt, nor Thieves break through nor Steal; and therefore Friends, have respect to the Manifestation and Spiritual Appearance of the Lord Jesus, that you may feel his Power overshadowing you from Day to Day, that you may be kept by the Mighty Power of God; We must wait upon the Lord from Day to Day, to be kept and preserved by him and be retired from the Vanities of the World and live that Life we live in the Flesh, by the Faith of the Son of God, that we may come to say with the Apostle Paul, not I live, but Christ liveth in me, that we may be united to him: He that bath the Son bath Life, and bath Power, to as many as received him, to them he gave Power. Here is a Divine Ability, I can do all things through Christ which strengthens me. My Friends, If every one of you do feel this in your own particular, you will come to a Heavenly place, to a Kingdom that cannot be shaken, and dwell in a sure dwelling, and have the Candle of the Lord to shine upon your Tabernacles, Light is sown for the Righteous, and Gladness for the Upright in Heart, they shall have Peace, through him that is the Prince of Peace; It is the desire of my Soul, that you may feel this Inwardly in your selves.

Therefore dear Friends, retire to that Strength that is Treasured up for you in Christ: Be strong in the Lord, and in the Power of his might, and let all self Confidence be laid aside, and trust in the Lord, for in the Lord Jehovah is everlasting strength,

changeth not, therefore the Sons of Jacob are not
sumed, He is the same Yesterday, to Day and for
ever: Let us take comfort in the unchangeable Love
of God, who hath given us this Promise, I will
never leave thee nor forsake thee, Heb. 13. 5, 6. So
let us boldly say, the Lord is my helper and I will
fear what Man shall do unto me. Therefore wait
and receive strength from Christ, from Day to Day,
for they that Build not upon this Power, are upon a
shaky Foundation, they make an Outward Pro-
cession of Religion, and have a form of Godliness,
but that will not avail, Obedience is better than Sa-
ifice, and to bearken than the Fat of Rams: And our
pietous behaviour saith, Mat. 7. 22. And every one that bear-
eth these sayings of mine and doth them not, shall be like-
d to a foolish Man that built his House upon the Sand,
and the Rain descended, and the Floods came, and the
Winds blew and beat upon that House, and it fell, and
great was the fall of it.

Wait upon the Lord, his strength hath been Re-
vealed, and his Power made known, and his Arm-
y made bare; Therefore fix your Confidence in him,
that so your Minds may be established, Be strong in
the Lord and in the Power of his Might, and take unto
you the whole Armour of God, Eph. 6. 13, 14. This
is the Armour that God hath made known for his
Christian Soldiers, that are making War against
sin and Unrighteousness, who are fighting the good
fight of Faith; It was the experience of the Primitive
Believers, We are more than Conquerors through
him that loved us, therefore feel your strength fixed
upon the Lord, retire and wait upon him, and be
in a watchful frame; The Prophet Habbakuk, when
he saw distress was coming upon the Church, says,
Hab. 3. 16. When I heard, my Belly trembled, and my
Lips quivered at the Voice, and Rotteness entered into

*my bones, and I trembled in my self that I might ref i
the Day of trouble, then saith he in the 2 Chap. 1.
will stand upon my Watch, and set me upon the Tower,
and I will Watch to see what he will say unto me, and
what I shall Answer when I am Reproved.*

In this Spiritual Warfare let us be attentive unto Christ, the great Captain of our Salvation that maketh War in Righteousness, let us hearken on Day after another, and then there will be a Help skill and expertnes given to us, you will be experienced in the Spiritual War, and you will find Strength and Power given you from the Lord, and he will be a biding place, and a Sanctuary to you, you shall come to the Mountain of the Lord where there shall be no distress, and the Voice of the oppressor shall no more be heard, nor destruction within your Walls, the Walls shall be called Salvation, and thy Gates Praise. And you that know that Spiritual dwelling, where the Spiritual Jews are, you are coming to sing the Songs of Sion, which shall be Sung in the Strong City, where Salvation is appointed for Walls and Bulwarks, where the Wicked cease from troubling, and where the Flocks lie down at Noon, where there is a shadow of a great Rock in a weary Land, and Rivers in dry places. Here is the plenty of all good things, which in God's House is opened to us.

Now my Friends, If you are sitting down in outward Forms, without feeling the operation of God's Power and Spirit upon your Souls, and be not brought to an Inward Conformity, the dreadful Day will come, that the Lord will search Jerusalem with Candles; that God before whom all things are naked and bare, he is taking a view of the Impenitentions of his People, he is the searcher of the Heart, and a discerner of the thoughts and intents of it; whether you fall short of that Power and Spirit of true Religion.

igion, or if there be only an outward Conformity and not Inward Obedience ; The Trumpet of the Lord hath been blown in Sion, *Lift up thy Voice like a Trumpet, and tell the House of Judah of her Transgression, and the House of Israel of her Sins :* Where there is only an Outward Conformity, and not an inward Subjection, there distress will overtake you, which I have seen in the Vision of the Lord (which hath been upon me as a Warning to the Remiss and Careless ones) and it was delivered with a Voice full of Power in these Words ; *All Foundations shall be manifested of what sort they are ; A watcher from the Holy one, with severity shall overtake the unwatchful.* Therefore let this be a Warning to you all, that you may not fall under the stroke of Gods severity ; The Apostle Paul saith, *Romans 11. 17.* to the believing Romans, speaking of the goodness and severity of God. *And if some of the Branches be broken off, and thou being a Wild Olive Tree, were grafted in amongst them, and with them partakest of the Root and Fatness of the Olive Tree ; Boast not against the Branches, but if thou boast thou bearest not the Root, but the Root thee, Thou wilt say then, the Branches were broken off, that I might be grafted in ; Well, because of Unbelief they were broken off, and thou standest by Faith, be not high minded, but fear, For if God spared not the natural Branches, take heed least he also spare not thee.* Behold therefore the Goodness and Severity of God, on whom which fell, to them Severity, but towards thee Goodness, if thou continue in his Goodness, otherwise thou shalt be cut off.

O my Friends, what need is there of a Watchful frame, think how necessary it is in your own particular, every one of you to be keeping in your Watch Tower, the Name of the Lord is a strong Tower, *The Righteous shall fly unto it, and be safe, and*

when they are assaulted with the Enemy, the Spirit of the Lord shall be with them, and *wbath*
 the Enemy comes upon them as a Flood, the Spirit of the Lord shall lift up a Standard for them against the Adversary and they shall stand still, and see the Salvation of God. And they shall find the Power of Gods Spirit come upon them for Sanctification, and they shall be as the purest Wheat, gathered into the Garner of God.

Therefore, my Friends, let the Testimonies of Truth, which the Lord is pleased by his Servants and Messengers to send to you, take hold of you and go along with you, and have a place in your secret thoughts; It is an Exhortation of the Word of Truth, which God gives by his Spirit to you therefore let it be retained, *While you are in the Light walk as Children of Light, and have no Fellowship with the Unfruitful Works of Darkness, and you shall dwell safely, and be set upon a Rock that is higher than you, you shall be as the Stars shining in a Dark World, and though there be Darkness upon the Earth, yet here is Light, here is Beauty: Those that are in Sion and in Goshen, the Songs of the Night shall be given to them; When others are in distress, these are they that have their Habitation in the Lord, and find a Spiritual repose, and enter into Rest, and enjoy that Peace which God through Jesus Christ his beloved Son doth give unto the Sons of his People, that Peace that passeth Understanding. Let the Word of Christ dwell in you richly, in all Wisdom, Teaching and Admonishing one another in Psalms and Hymns, and Spiritual Songs, singing with Grace in your Hearts unto the Lord. Salvation and Praise be ascribed unto our God continually, for all his Mercies and Favours, for to him Honour and Glory and Thanksgiving belongs. And as you render Praise to the Lord*

ord in the Name of his Beloved Son, you shall find
ceptance with him, and an answer of Peace re-
urned into your Bosoms, when you Pray as the
almist, Psal. 141. 1, 2, *Lord I cry unto thee, make
st unto me, give ear to my Voice, when I cry unto thee,
my Prayer be set forth before thee as Incense, and the
ring up my bands as the Evening Sacrifice;* Hereby
you shall enjoy Divine Rest, and Repose, and Re-
liefment from the Presence of the Lord, and that
joy that is unspeakable and full of Glory; This is my
desire and Souls Travel, and the end of my Labour
among you, that this may be your Lot and Portion
with the Lord.

The Prayer after Sermon.

Blessed Lord God, who hast in this Day of thy Power
made manifest thy self unto thy Children and Peo-
ple, who are this Day waiting upon thee; O Lord God
we pray thee, let thy Infinite Mercy more and more be
extended to us, and we bumbly pray thee, do thou preserve
a sensible People, that as thou hast afforded the Visita-
tion of thy Love unto us, we may delight in it, Lord re-
veal thy Love more and more to us, that we may obey thee,
and delight to do thy Will, Lord thou hast an Eye of Pity
and Compassion upon the Sons and Daughters of Men,
whom thou seest in a lost and perishing condition, and thou
wilt remember them in their low estate, because thy Mercy
abideth for ever; extend the Riches of thy Goodness so
as are strangers to thee, that they may come to the
knowledge of thee, through the Son of thy Love, for this
Life Eternal, to know thee the only true God, and Je-
sus Christ whom thou hast sent; O Lord, manifest thy
love to us more and more, and appear in thy excellent
glory, for the bringing down of every thing contrary to
thee;

thee; Blessed Father and Fountain of Life, set up thy
 Throne and Reign in the Hearts of the Children of Men,
 that they may own thy rightful Government, and submit
 to thy Wisdom, and become a willing People in the Day
 of thy Power, and be reconciled to thee in the Blood of thy
 Son; Be with us in all Dispensations of thy Grace and
 Love, and manifest the operation of thy Power upon us, in
 our attendances on thee from Day to Day, and from one
 season to another, Lord, thou that hast revealed thy Glori-
 ous Arm and Power to thy People in their many Travels
 Exercises and Afflictions, that have come upon them in
 the tryal of their Faith, and the exercise of their Patience
 and Humility, and other Graces, let our Patience bear
 its Perfect Work, and let the tryal of our Faith be found
 unto Praise, Honour and Glory at the appearance of Je-
 sus Christ, and let our Humility lay us low before thee,
 that being humbled under thy Mighty Hand, we may be
 exalted in due time, for the sake of Jesus Christ, whom
 thou hast exalted at thine own Right Hand, to be a Prince
 and a Saviour to give Repentance unto us, and Remission
 of Sins. Lord, our desires are to thee, and our expectations
 are from thee, do thou supply us with all things needful
 for our Souls and Bodies, as thou hast mercifully sustained
 us hitherto; O Lord, do thou Bless all the Manifestations
 of thy Love and Power unto us, that we may be sanctified
 and made meet to Serve and Glorifie thee, that we may
 give up our Account with Joy at thy Tribunal, that we
 may then be found in Christ, not having our own Right-
 eousness, but being Justified freely by thy Grace, through
 the Redemption that is in him, we may enter into Glory,
 and be for ever with the Lord: Blessed Father of Life, Re-
 member all those that are scattered up and down upon the
 Hills, and Barren Mountains, and are wandering up and
 down as Sheep without a Shepherd, Remember them in the
 Day of thy Love and Mighty Power, and bring them home
 to the Sheepfold of Christ, who is the true Shepherd, and
 Redeemer,

Redemer, and Saviour of Souls; Lord go along with
from this place to our several Habitations and Employ-
ments, Let the Angel of thy presence attend us; Let the
Lord that hath been Preached dwell richly in us in all
Wisdom; Dearest God of Love and Life, one Plants, and
other Waters, but thou alone dost give the increase; we
pray thee go along with us, and be near unto us, when
we are separated one from another. Now Lord, for all
thy Mercies and Benefits, and Blessings renewed to us from
Day to Day, and from one Season to another, we desire
offer up to thee a Pure and Living Sacrifice of Praise,
and Love, and Thanksgiving, for thou alone art worthy,
who art God over all, who with thy Blessed Son, and E-
ternal Spirit, Livest and Reignest for ever and ever, One
God, World without end. Amen.

A

S E R M O N

Preached by
Mr. William Bingley,

At Grace-Church-Street, March the
4th, 1693.

Friends,

IT is weighty upon my Spirit this Day to call upon you all, to take into a weighty consideration, the end for which the Everlasting God hath given us a Being, and a Day of Visitation, and doth vouchsafe to us the continuance of our Lives, without all controversie the Great God hath a great end in it, I would to God the consideration of this end did take impression upon your Minds; Certainly it is for this in the first place, that Man should Serve and Glorify the Great God that gave Life and Breath, and Being to him; for this is an indispensable duty, and in the next place, there is a Duty towards Man, to

at there is our Duty to God, and our Duty towards our Neighbour.

Now, that we may be capable of Answering these things, that we may be rightly fitted and qualified, that this great end of God may be answered, that is our Duty to God, which every one ought to perform, and I doubt not, is acknowledged generally by all to be due to him: It is therefore to be considered, under what Qualifications those must be that can perform it acceptably; Now God, who hath required the strict performance of this duty, is a Holy Eternal Being, Pure and Righteous, whatsoever then is Offered to him, must be a true Offering, and the Heart and Mind of the Offerer must be Pure and Holy, if it find acceptance with him.

Now if it be so, as without all controversie it is; in the first place, you know, as God created Man for this end and purpose, to glorifie him, so he created him in a meet state and capacity to perform it, for he made Man Upright, Holy and Righteous, and whilst he stood thus, he had both free acceptance and acceptance with God his Maker; But alas, Mankind, through the Workings of Satan, and through the craftiness and subtily of the Enemy of all Righteousness, lost this Innocent State of Holines, fell from it, and became a Plant of a degenerate Vine; yet many are not so far fallen, but that they have a sense sometimes, and believe there is a Duty and Service owing to God, and have gone about to perform it, though they have not been rightly qualified, for we find that Israel, they went about to perform this great Duty, in their unregenerate state, what acceptance did they find? None at all, why? their Hearts were corrupt; we have divers Instances thereof in Scrip-

Scripture, concerning *Israel*, the Lord complain of them by his Prophets; He doth not complain that they were short in not going about to do something that had the shew of Religion, or appearing in an outward shew of Offering something to God; No, but it was not pleasing, for the Lord saith, *Bring no more vain Oblations*, (*Isaiah 1. 13.*) *Incense is an Abomination to me, the New Moons and Sabbaths, and calling of Assemblies I cannot away with.* It is Iniquity, even the solemn Meeting what was the reason they were not acceptable was it that the Lord had not required those things No, What was the reason then? Their Hearts were full of Corruption, their Hearts were defiled, they were not right in the sight of God it sprung from a wrong Heart, it was not a *Vessel made meet*; It was not prepared and fit for such holy Service and Oblation. And again in the same place, there they seemed to draw nigh to God, and would presume to tread his Courts; But what was the return? When you come to appear before me, who have required this thing at your Hands, to tread my Courts seeing you hate to be reformed; these People drew near to God with their Lips, but their Hearts were far from him; And it is evident, the Lord did not accept of them in those performances, because they were in a Corrupt Unclean state; but the Lord by his Prophet corrected them on this wise, *Wash ye, make ye clean, put away the Evil of your doings from before mine Eyes, cease to do Evil, learn to do well, seek Judgment, relieve the Oppressed, Judge the Fatherless, plead for the Widow.* Come now and let us Reason together saith the Lord, though your Sins be as Scarlet, they shall be White as Snow, though they be Red like Crimson, they shall be as Wool. Nothing but this change could give them acceptance with God.

Now, my Friends, this is a great Work, the Work of the Day that every Man and Woman is concerned in, and ought to be concerned about, to be made meet to approach before the Lord, to come before him, and perform their Duty that is due from them to God acceptably, but if any should enquire of me, by what means may we be made meet for this Service and great Undertaking? I will tell you, It must be by Experience, and sensible feeling of that which was the cause and real ground of Mans losing his access to, and acceptance with God at the beginning, that which shut the door, and became a Bar and Partition Wall between God and Man, and that was the Sin and Transgression that he fell into, this must be removed and taken away, the Root of it must be done away, by faith in him, whom God hath sent to Restore lost Man, Jesus Christ, and by a sensible feeling the effectual working of his Power in the Soul, to cleanse from Sin, or else there can be no acceptance with God. How, and by what means must it be done away? God Everlasting in his Infinite Love, hath ordained a way, because he would not have Man to Perish, and remain in a state uncapable of Answering the end which God ordained him to, and what is that Way? The Lord Jesus Christ, God hath sent him into the World, in a twofold manner.

First, He sent him into the World in a Holy Body which he had prepared for him, as it is written, *Lo it is written in the Volume of the Book I come, what for? To do thy Will O God.* What is Gods Will? And what is the reason of Christs coming into the World? That he might Die for every Man, and be a Sacrifice for Sin, and Redeem Man to God,

God, this was the Work that God gave him to do in that appearance.

Secondly, There is another coming of Christ a coming in the Spirit; for the first opened a Door for lost Man, that shut himself out, and by his Sin put a Bar to his drawing near to God; the first coming of Christ, I say, opened a Door, for he became a Sacrifice and an Offering, and Attainment for Mankind, and thereby opened a new and living Way for Mans coming to God. And his second coming is without Sin, to Salvation, and to bring all Mankind that believe and obey him, into this Way or Door, and to have an entrance into this New and Living Way which he has opened, and thereby to have the benefit of that one Offering and Sacrifice, which he hath made for Sinners, and God hath revealed and made this known to the Sons and Daughters of Men; Blessed be the Name of God that Christ is come in the Spirit, that he hath sent his Spirit into our Hearts, that he hath given us a Measure of his Spirit to profit us. The Son of God is come to wash and purge Men from their Sins, and to destroy the Works of the Devil, and to waste and consume that Nature, that hath separated Man from God, and the Root and Ground of it, that hath hindered our approaching near to God, Christ is come to finish Transgression, and to make an end of Sin, to take it away, and to bring in Everlasting Righteousness.

I would intreat you all in the Love and Tender Compassions of God, to open to this coming of the Lord Jesus Christ, He is come near to you, he knocks at the Door of your Hearts, by his secret Reproofs, and Heavenly smilings in the Soul, and shews People their evil Ways and Courses. Now if

you in Faith open to Christ, when he knocks at the Door of your Hearts, He will Work the Work of God in you; He will work that in you and for you that no Man can work for himself, nor for another; now the Lord Jesus Christ he is come to work that Work, which his Father hath given him to do, which is, to take away that which hath separated thee from God, and made thee a Child of Wrath, and an Object of Gods displeasure, he will remove and wash it away in his blood, it is the Blood of Jesus that cleanseth us from all Sin.

O the wonderful Love of the Son of God, that manifested to us in that Body which was prepared for him to do the Will of God, in submitting to the Death, and being a Sacrifice once for all; If thou wilt hearken to his Reproofs and Instructions, he will Work the Work of God in thee, and he will wash thee, and cleanse thee from Sin in his own Blood; and thou must be acquainted with this washing cleansing Work, or thou hast no part in Jesus the Mediator, for he said to Peter, If I wash thee not, thou hast no part with me. He doth purge and wash, and purifie all that have a part in him, who is the Fountain that God hath set open for the House of Judah and Jerusalem, for Sin, and for Uncleanness, that you may wash in it and be clean; seeing the Fountain of Gods Love is opened to thee, in the Lord Jesus Christ, turn to him, and feel the operation of his Blood, it will take away thy Sin and Uncleanness, yea the very Root of Evil. And every Plant (as Christ said) that the Heavenly Father hath not Planted, shall be rooted up, Mat. 15. 13. When thou comest to know the plucking up of these Plants, and art willing to be purged by Christ, and washed in his Blood, in that Fountain that is opened for Sin and Uncleanness, and comest

to be made a Vessel meet for the Masters Use, and comest to be a Vessel in Gods House, and fit to perform the Worship of God, that stands in the Spirit; thou wilt then find acceptance with God, through Jesus Christ.

But this Reformation must not be Outward only, but a Reformation of the Mind and Soul, and Inward Man, and a being truly rectified there, this is to make clean the Inside, as Christ said. Then thou wilt come to have a Discovery of, to be acquainted with the Mind and Will of God, and thou wilt then feel a Cry in thy Soul on the wise, O Lord, enable me to perform my Duty to thee, and thou wilt find the Promise made good to thee; and here thy waiting will be upon God. *They that wait upon the Lord shall renew their strength; they shall Mount up with Wings like Eagles, they shall run and not be weary, and they shall walk and not faint.* Thus, when thou art waiting upon God, and doing his Will, thou wilt perform thy Duty without weariness or fainting, and Serve God, and Glorify him in Thoughts, Words and Actions, and then thou wilt answer the end for which thou wast made, and wilt Worship and Serve God in that ability of Grace, which he hath given thee, and thou will experience what it is to be under the conduct and guidance of the Spirit of God, and wilt Worship God in Spirit and in Truth, *The Father seeketh us to Worship him;* for the Worship of God doth not stand in outward Observation, nor in any thing barely that a Man can do Outwardly, but in Spirit and Truth. They that are thus exercised, then Live to God, and in daily feeling of his Redempting Arm, and the Ransoming Power of the Lord which hath broken the Chains of Darknes in which they were held; and how the Lord hath brought

brought them near to himself, and filled them with living sense of that Power that hath redeemed them, and they cannot but fall into an Holy admiration of God, and admire his Love and Bounty, and Wisdom, Power and Goodness.

Here is a Man that Worships God aright, that truly performs the Worship and Service of God, when the Mind is truly humble, and dwells in lowness, such find Life to spring from God the Fountain of it, and thereby their Souls are kept in a lively frame before him, for it is the Living that Worship God, it is the *Living that praise him, the dead cannot Praise his Name.* *The Grave* (saith Hezekiah) *cannot Praise thee O God, Death cannot Celebrate thee, The Living, the Living he shall Praise thee, I do this Day.* Those that truly Worship God in Spirit, they have Holiness to the Lord written upon them, stampt on their outside; *And as they were born the Image of the Earthly, so now they bear the Image of the Heavenly Adam;* These perform Duty to God aright, and they are made meet to serve him, and Worship him, and they have a deep sense of the Love and mercy of God to them, and in that sense give Glory to God, to whom it does belong or evermore.

Secondly, As there is a Duty we owe unto God, so there is a Duty which we owe to our Neighbour, and this Duty cannot be performed, but as we are reserved in a sense of that Power which hath quickned us to God; Therein we are made Instruments in his hands, to Call upon others to turn to God, and do good to them by our Exemplary lives, and that as we make a Profession of Godliness, so we ought to walk in Love, and have Bowels of Compassion and Love to our Neighbours, that they may be saved, and brought near to God. And therefore

therefore let us shew forth all Meekness, Goodness, Lowliness, Justice, Truth, Equity, and *all manner* of *Holy Conversation and Godliness, and Love God with all our Heart, with all our Mind, and with all our Soul, and our Neighbour as our selves.*

These are the two great Lessons which we ought to learn, and I am sensible many are short in, in loving their Neighbours as themselves, but in seeking rather to Circumvent and to Defraud one another, setting up Bitterness and Malice against another; Too many Instances may be given of these things, but our Duty is, to endeavour to shew forth our Love in Justice, Equity, and Truth in all things, and to be so far from going beyond or seeking to defraud, or over-reach our Neighbour, as that we should upon all occasion manifest our care and love to him, that he may be gained and brought over to the Love of the Truth; This is that which God hath made Witness of in his blessed Day, and 'Gospel, and it should be our great care and concernment to answer this Duty that lies upon us, one towards another Faithfully, and to encourage one another, and *Watch over one another for Good*, and not with an Evil Eye or Prejudice in our Minds against any, nor to let in any sourness or bitterness of Spirit against any.

I Counsel and Exhort you in the Love of God to perform your Duty to God, whereby ye may receive an Answer of Peace, and acceptance with him, an Answer of *well done* from God, which we shall, if we keep and abide in his Love, this will bring you to the Fountain of Wisdom, and the opening and springing of it. This is *the Wisdom that is from above, that is pure, and peaceable, and gentle, and easie to be intreated*, and we shall be preserved

the Conduct of it, we shall not be short in our y, We shall Love one another, and Converse with another ; This is a particular Mark and Zen, and a certain distinction whereby the Disciples of Christ are manifested and known to the world; *Hereby (saith Christ) shall all Men know ye my Disciples, if ye have Love one to another,* John 35. Abide in this Love and in the Truth, and forth the Vertues of it, They that do profess Truth, but Act otherwise, and are carried away by any of the Lusts or Pleasures, and Delights the World, or with the Pride, Haughtiness, Bitness and Sourness of the Spirit of the World, y that are carried away with these, all their Love their Neighbour will be hindered, and there not be a sincere exercise of it.

There are Some that make a Profession of the th, and come among us, whose Conversations w they have a Root of Covetousness remaining in n, they will defraud, and over-reach and cheat ir Neighbour, and so bring a Reproach upon Truth ; they have an ill Fame, they do not form their Duty to their Neighbour in Love and dness, neither are they under the Conduct of Power, that should direct and guide them in ir Duty to God.

Therefore my Friends, Watch against the Enemy these things, be not *Ignorant of his devices,* then designs of the wicked one will not overcome u, and prevail against you, live in the fear of God, which is true Wisdom, keep your selves in the Love God, and in Love to one another ; O what One- s and Concord will there be ? and what Sweet- s and Harmony will be among us ? and with at a Heavenly Loveliness will our Conversations e in the World, when we abound in all the

Fruits of Righteousness, and in Love one to another. Be bold how good and how pleasant it is for Brethren to dwell together in Unity, and Amity: This is beautiful indeed! It is like the precious Ointment on the Head, that runs down to the Skirts of the garment. O the Heavenly Garment! the Garment of Praise, that shall Cloath those that Live in the Love of God, and of one another; O the Holy Robe of the Righteousness of Christ shall cover such Souls; O this is that which shines forth gloriously, they that Live in Love shall have this beautiful Garment to cover and adorn them; O Friends, the weight of this was upon me; that every one of you may be gathered and made willing to discharge your selves of this great Duty to God, and to one another, that an Heavenly meeting may be known; This Love to God and to Neighbour, will be as a Munition of Rocks where Bread shall be sure, and our Waters shall not fail; while the Life we live in the Flesh is by the Faith of Son of God; This Union and mutual Love will Cement us together; when we are Built upon the Foundation of the Prophets and Apostles, Jesus Christ being the chief corner Stone, in whom all the building is framed together, groweth unto an Holy Temple in the Lord, in whom you also are builded together for an Habitation of God through the Spirit. If we live in Love as the living Members of Christ, the Blood will Circulate into the Life of every Member, from Head, and we shall know the Vertues of it; If we live in Love God's Name will be honoured, and his Truth will be promoted, from Sea to Sea, and from Land to Land, from one part of the World to another, and many shall be brought to behold the Rising of the Son of Righteousness, and his Glory shining in our Day, and be preserved in an Honourable Death.

and awe of God, and kept from all Evil; If we discharge our selves of this solemn and indispensable Duty of Love to God and one another, then we shall have an Answer of our Prayers, and of peace in our own Bosoms, and know that God will accept of us, and we shall be supported under whatsoever Trouble or Affliction shall befall us, God will be our strength and our stay, and we shall have no cause to murmur or complain, God will bear us up by his Divine Power, and keep us in a tender sense of his Love to us, while we are living in the daily performance of this great Duty of Love to God, and mutual Love to one another.

His Prayer after Sermon.

Blessed and Everlasting Father and Fountain of Life, What cause have we to admire thy Goodness, and worship thee, and Reverence thy Great Name, who dost manifest thy self in thy Love, and thy tender Compassions from Day to Day, in affording us one Visitation after another, and in causing thy Love to be shed abroad upon our Hearts, in our waiting on thee, and crying and yearning after thee; Thou openest thy hand from Day to Day, and fillest us with thy Spirit, and thou makest Remnant to be as a Watered Garden to Spring, and bud and Blossom; O Lord God of Life, those that are plants of thine own Planting, they have a Greenness on them, they grow in Grace, and in the knowledge of our Lord Jesus Christ, and bring forth the Fruits of Righteousness before thee; O God of Infinite Power and love, keep them we pray thee, that they may be coming nearer and nearer to thee, and be more and more acquainted

ed with thee, that they may come to know and Witne
their being built upon that Foundation which cannot
moved; Let the desires and supplications of thy living
reach to them that are scattered, and are yet unacquainted
with thee, that know not thy ways, nor what thy Worsh
is, nor how to perform it; Do thou open their Understan
ings, that they may see thy Power in turning their Mu
and Hearts to thee, and in renewing and changing them
that they may be made the objects of thy Love, and brought
into a nearness to thee, and that they may be made ac
quainted with the feeling of thy Virtue and Power up
their Souls: Blessed God of Life, do thou fill our Cup with
thy Blessings, and refresh us with the Incomes of thy Love.
Thou cau'est thy People to drink of the streams of the
Rivers of Pleasure that are at thy Right Hand; and thou
cau'est the Rain to Descend and drop upon thy tender Plants
that they may grow and be fruitful in every good Work
and Work, and live to thy Praise, and that they may
exalt thy Great Name, and magnifie thy Power, man
ifested to them; Lord remember thine every where, th
especially which are under Affliction, and Exercise of Body
and Mind, open thy Hand, and send help to them accor
ing to their needs and necessities, that they may be hel
and supported under all their Tryals, that they may not
discouraged, nor despone in their Minds, nor despair
thy Love and Goodness to them; O Lord, be thou known
in thy Love, and shed it abroad upon us by thy Spirit, so
we may all be brought nearer to thee, and be more acquain
ed with thee, who art the Fountain and Well-spring
all our Mercies and Comforts, and have cause to thank
and Praise thee, that hast made us Heirs of that Life
Blessedness that shall never have an end; We desire to
turn living Praises to thy Name for this Days Merits,
the Incomes of thy Love and thy Presence in the midst
us; Lord, our Hearts are engaged to return Thanks
Praise to thee, and to give Glory to thy Holy Name, L

The Prayer after Sermon.

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Help us when we are gone and parted from one another, and help us that we may live to thee, and not to our selves, and that we may be Instrumental in turning many from darkness to Light, and from the Power of Satan to thee the Living God, that they may receive Remission of Sins, and an Inheritance among them that are Sanctified by Faith in Christ Jesus! And that they may shew forth the Virtues of Christ in their Lives and Conversations, and bring Honour and Praise to thy Name, who art worthy of all praise, To whom we desire to give Honour and Glory, and thanksgiving and Praise, not only at this time, but forever, and Ever. Amen.

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S E R M O N

Preached by

Mr. Samuel Waldenfield

At *Devonshire-House*, March the 11.
1693.

THERE is a Day of Visitation which the Lord hath extended unto the Children of Men, that we might every one of us observe our Season and Time, that so we might be Exercised in those things that relate to our Everlasting Peace and welfare in the World to come; for we are like to be accountable to the great God for the Deeds done in the Body: Therefore everyone had need to weigh and measure their Ways and Doings, that they may stand Justified in the sight of God, through Jesus Christ, by whom we are Visited, who hath been given of the Father, not only to be a Light, but a Leader to us, and blessed will all they be that come to be led by the Lord Jesus Christ.

For that is a very precious State to know this One way; for he is the alone way to the Kingdom of God.

od, and all those that make a Profession of him, and reject his Leadings and his Counsel, they will shortly, they will meet with many things in the way, that will turn them from the right Way to the Kingdom of God; But all those that follow the Lord Jesus Christ, it is they that shall receive the Crown of Immortal and Everlasting Life and Glory.

For this following of Christ, is a Crucifying the old Nature of Man, it is a regenerating of Man in his Inward Parts, without which, none of us can come to see the Kingdom of God.

This is not an outward Birth, nor an outward generation, nor a growing into any outward comprehension of things; but it is an Inward mortifying of the Deeds of the Flesh, and that you know no Man can do, but by and through the Spirit, *If Men walk after the Flesh they must die, but if through the Spirit (saith the Apostle) ye mortifie the Deeds of the Body, ye shall live:* I do not speak of Outward living in this World only, but of living to God Eternally.

People in this World should live to the Lord, then it will be well with them when they come to die; when this outward Earthly Tabernacle, and house of Clay shall be dissolved: All such as live to the Lord Jesus Christ, the Eternal Son of God, they shall have an Habitation and a Dwelling with him in his Father's Kingdom, they will be made Vessels of Honour to glorify the Lord: Therefore the greatest matter, and thing that we can press after in his Life, the most Profitable, the most Advantageous of all things, is, to press after an Inward walking with God, through Jesus Christ, for saith Christ to his Disciples, *You that have followed me through the Work of Regeneration, it shall be given to you, to sit with me in my Father's Kingdom.*

Now most People believe that these things are true, most that are called Christians believe that they are profitable; but to persue and press after them, a great many are short in it; some it may be are hindred by the Delights and Pleasures, and vanities of this World; others it may be are hindred by some great Exercise that they meet withal, and some sore Affliction, not knowing that Power that carries through and gives Victory, and that is the Power of the Lord Jesus Christ, so that the Knowledge of Christ is a very Profitable Thing; I look upon it to be as necessary to be preached to man that call themselves Christians, as to a great many that are Heathens; for if a Man or Woman profess to be a Christian, and be not of a Christian Spirit and Conversation; what will it Signifie? The instance that the Apostle Paul gives concerning the Heathen, will be more prevalent in the Day of the Lord; and that is this, Rom. 2. 14. *For when Gentiles, which have not the Law, do by Nature the things contained in the Law; these having not the Law are a Law unto themselves, which shew the Work of the Law written in their Hearts.* No doubt but they were accepted of the Lord, according to their Integrity and Sincerity.

The Apostle Paul was an experienced Man, and understood the Nature, Quality, and Greatness of the Law of God, which was dispenced to the Jews and given them for peculiar Instruction, and for School-Master to bring them to Christ, for it was never given to compleat Salvation to any Man without Christ; the Apostle tells you it was a School master till Christ come. And if you observe that in the time of the Law, the Jews time, Christ was made known in that Dispensation, only there was a Vail over the Hearts of the Jews, and they did

not see so clearly, and there was an outward Sign of it too amongst them ; for in their Worship and Solemn Assemblies, they had an outward Vail to cast over them ; but there is an Inward Vail too, which comes over the Hearts of People, that Eclipseth the Glory of Christ, and the Excellency of Christ, and till that is Rent and done away by an Almighty Power, (for there is nothing outward can do it) when this comes to be taken off Peoples Hearts, then they can see Christ as he is.

And what if I should say comparatively, there is a Vail over the Hearts of many that are called Christians, that hinders them from seeing the Beauty and Excellency of Christ, they do not know the Power of Christ, nor the Government of his Spirit in their Hearts ; for People may profess Christianity as long as they will ; if they do not know Christ to govern them, they are not true Christians ; for one of the Prophets among the Jews could Prophecy and foretel of him ; Let us consider it, and find out a right and true Interpretation of it, and apply it unto our own Souls, Isa. 9. 6. *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace ; of the Increase of his Government and Peace there shall be no End, the Government shall be upon his Shoulder.* All these Appellations and Titles are ascribed to Christ Jesus, he hath the Government upon him, to lead and guide them in the way wherein they should go ; Government is an extensive Word, it imports Government, and Authority and Rule : This is applicable to Christ, and teacheth that Dignity that was conferred upon Christ, and was really due to him : No Man can Parallel it by any Expression ; there is Reason in it ; there

there is Justice in it, there is a Right and Equity in it; Christ hath Right to Reign and Rule for ever; I do not speak of outward Government, but of the Government of Christ in the Souls of Men: And here the Devil was the First Usurper: He usurped Authority in the Hearts of the Children of Men, and Christ he was Forsaken and Deserted, People went from him, for Christ was in the beginning of the World, the World was made by him, Christ's Divinity was from Eternity, He was before *Abraham* was, The World was made by him, and when he was in it, the World did not know him; And when he came into the World, many were not willing that he should Reign over them, said the Jews, *We will not have this Man to Reign over us.*

Now if we should find this among Christians you would think it more wonderful and strange It is now too common among the Children of Men, I pray God set home upon all our Hearts, that we may let him Reign whose Right it is. *We will not have this Man to Reign over us*, say the Jews, Do any Christians say so? Did you ever know a Christian say so? This is but Discourse you will be ready to say, But let me tell you, where People live in Disobedience to the Laws of Christ, this they do with a Witness.

But some may say, If we had lived in the Jews time, we would not have Crucified the Lord of Glory, and yet they Crucifie Christ after the Spirit; For a Man to live in Swearing, Drunkenness, Pride, Ungodliness, this is a Crucifying of Christ, and a Rebelling against Christ, Men are not willing that Christ should Reign over them.

So that Religion and Christianity is a plain thing, People might Run and Read it, if they would but consider

consider it; if People were but weighty and considerate in these great Affairs, they might come to know under whose Government they are. The Apostle he described a People that were under the power of Satan, the Prince of Darkness, under Satan the *Prince of the Power of the Air*, that some were under his Government, and some under the Government of Christ, and his Spirit; One would think these were two Propositions so Intelligible, that if People did not know and consider, they would for Interest sake escape the evil, and cleave to that which is good.

Now Friends, I would have you deal Candidly with your own Souls, and see which Government you are under, *The Prince of the Power of the Air, that Rules in the Hearts of the Children of Disobedience*, or the Government of Christ; He that is disobedient to God, to his Spirit, and Light, and Grace, he is under the Government, and the Power of the Prince of Darkness; This is fulfilled in the Prophecy of the Messiah, and it was the great Iniquity of the Jews, and their great unhappiness and misery, that when the Messiah came into the World, they would not be governed by him; Do not you think it much more ungrateful, if we that are called Christians will not suffer Christ to Reign over us; It is unreasonable, and unchristian, and unequal, therefore that you should all consider of it.

I would speak a little of the Government of Christ, with some Evidence and Demonstration, and in a two-fold manner, that you might more easily distinguish; There are some Christians that expect that Christ shall come and Reign on the Earth, and then they hope to be under his Government, and it may be they are not so careful to mind the present time, and to know his Reign and Government

ment now; There are another sort of People whom God in his Infinite Mercy hath reached to their Consciences, and Convinced them, that Christ hath a Right to Reign now; He had a Right to Reign from the beginning, he always had a Right, never forfeited it, never was deprived of it. He hath a two-fold Right to Reign over the Sons and Daughters of Men.

1. The First is by the Right of Creation, he Created us, none deny (I hope) that the World was Created by Christ, therefore he hath Right to Govern in it; This is an undeniable Argument, no Man can gainsay it, but that there is a Right and Justice belongs to him to Rule and Govern that which he hath made, therefore it is the most ungrateful and unnatural thing for Men to oppose the Reign and Government of Christ.

Secondly, Christ hath a Right to Reign over the Sons and Daughters of Men, on the account of his Purchase; He did not only Create them, but he did also Purchase them at the dearest Rate, with the Price of his own precious Blood: *We were not Redeemed with Corruptible things, as Silver and Gold, or House, Land, or Earthly Treasure, but with the Precious Blood of Christ, as of a Lamb without Blemish and without Spot;* He gave himself a Ransom for Mankind. He tasted Death for every Man. One would think that every Mouth should be stopped; so there is a two-fold Right that Christ our Redeemer hath to Reign over us, yet many will not let him Reign nor let him Exercise his Dominion, What do you think of these? What will become of them?

Our Lord Jesus Christ was in the World, he spake a Parable to the Jews, I will repeat it, and I would have you all consider it, whether the application may not be made to Christians that Reb-

against

against him, Luke 20. 9. &c. A certain Man Planted a Vineyard, and let it forb to Husbandmen, and went into a far Country for a long time: And as the Season be sent a Servant to the Husbandmen, that they should give him of the Fruit of the Vineyard, but the Husbandmen beat him, and sent him away empty; And again he sent another Servant, and they beat him also, and entreated him shamefully, and sent him away empty: And again he sent the Thrid, and they wounded him also, and cast him out: Then said the Lord of the Vineyard, What shall I do? I will send my Beloved Son, It may be they will Reverence him when they see him: But when the Husbandmen saw him, they reasoned among themselves, saying, This is the Heir, come let us Kill him, that the Inheritance may be ours, So they cast him out of the Vineyard and Killed him: What therefore shall the Lord of the Vineyard do unto them? He shall come and destroy these Husbandmen, and shall give the Vineyard to others. If I should apply this, and bring it over to Christians, how dreadful would it be; the Lord turned the Rebellious Jews out of their Country, and overthrew their City, the City of Jerusalem, and destroyed the Temple, and left not one Stone upon another.

Now consider, the Lord Jesus Christ, he hath Planted you a Vineyard, I will give you Scripture for it if you please, *The Vineyard of the Lord of Hosts was the House of Israel*; I mean the Children of Men, It was not an outward Vineyard, The House of Israel was his pleasant Plant; Now as the Lord looked for Fruit from them; so he expects Fruit from us. The Lord hath sent his Servants in one Age, and in another Age, and how have Christians treated them? They have thrown them into Goals and Prisons, and evilly intreated them; and they have Boasted, and in Effect said, *The Inheritance is ours;*

ours; we have Ordinances; we have these Accomplishments, and Gifts, and Graces; we need not such a silly sort of People to come to us, and Preach Christ, and the Light within us; there is no need of that; but you must be Christians, and come to Church, to this Meeting, and the other Meeting.

I do not speak by way of Reflection; but I would do it to open your Understandings in the Mystery of the Kingdom of God, and true Religion: The Faithful Servants of the Lord have had hard treatment in this Country, and other Countries in this present Age, as well as in former Ages: But that is not all, the Lord of the Vineyard, the great Almighty God hath sent his Son among you; Will you Reverence him, and bring forth Fruit to him? What do you say? Have you Fruit for him? I cannot say of a Wicked People, they have Fruit for the Lord, for their Fruit is untimely Fruit, their Fruit is Iniquity and Transgression; but the Fruit that is acceptable to the Lord, is Holiness, and Righteousness: This is the Fruit that God expects from you. Let me tell you Friends, If you will not Reverence his Son Jesus Christ, you will be as desolate in the Day of Judgment as the Jews were; you may possibly escape the Judgment of God in this World, but not then.

Friends, Countrymen, and Citizens, Be you found bringing forth Fruit unto the Lord, and be not joined to that which is Evil, be not govern'd by the Power of the Prince of the Air, you know where his Rule is, he would rule in your Hearts, if you should give way to him; but Resist the Devil, and let the Kingdom of Christ, and his Holy Government be set up in every one of your Souls, then you will be found bringing forth Fruit unto God, which

which will be acceptable to him: In the Days of Old the Prophet takes notice of it, where he saith, *I found Israel as Grapes in the Wilderness*, I found them so in their Innocence, in their upright State, in their Primitive Condition, your Fathers were a kind of First-fruits to me, they were as the first ripe Fruits of a Fig-Tree, before the time they separated themselves, and bowed to Baal.

Men and Women in their tender Days, before they came to act Evil with Violence, they were in better esteem with the Lord; they were then pleasing to him as the first Fruits of a Fig-Tree, when they were in their Innocence and Uprightness; and many People have come into this good Frame of Mind and Spirit; and yet afterward have gone and separated themselves from the Lord, from the Power and Spirit of Christ, they have gone from it, just as many did that were called Christians of Old; in the Apostle's Time there were some Christians that took this Course, they were acceptable to the Lord for a time, they did Run well for a time, and pray how did they begin? Which way did they go? They began in Obedience and in Subjection to Christ and his Spirit, but they separated themselves afterward, and the Apostle writes to them, (do but consider it,) *O Foolish Galatians, who hath bewitched you, that you should not obey the Truth;* (Why what is the matter?) before whose Eyes Jesus Christ hath been evidently set forth, Crucified among you, are ye so foolish, having begun in the Spirit, are you now made perfect by the Flesh? So I may say to many called Christians, that live in this Land, and obey not the Truth, but live in Ungodliness: Oh! foolish People, who hath bewitched you? you begun in the Spirit, and then you looked like Quakers, as some might upbraid you.

So that you see it was above sixteen Hundred Years ago, that the Apostles did Preach this Truth, Preached the Spirit: What have you done? ye did run well, when ye were first Convinced; *you began in the Spirit*; How in the Spirit? The Spirit of Christ did rule and govern you; there was a right beginning, there was a right Christian Life; do you now think to be made Perfect by the Flesh?

So we have abundance of such Christians in the World, that have rejected the Spirit, and it is no Part of their Religion to walk in the Spirit, they have given it an hard Name, an Ill Name, they have frightened People out of it: Take heed of the Spirit, that you be not deceived by it, and misled by it, you pretend to be led by the Spirit, take heed of it, say they: But this was the Foundation of the Gospel Preaching, and Ministry in the Apostle's times, they laid this Foundation, I believe an Hundred Instances might be produced out of the Holy Scriptures to assert this Doctrine; you know our Lord Jesus Christ, when he was to go out of the World, said, *I go to prepare a Place for you, and if I go and prepare a Place for you, I will come again and receive you to my self; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive: I will send the Spirit of Truth, that he may lead you into all Truth.* What must we reject this Doctrine? Must this be no Article of the Christian Faith, to believe in the Holy Spirit? Is this not a great Obstruction and Impediment to Religion and Christianity; Let me tell you, till People come to the Lord Jesus Christ, and to his Truth and Spirit, it will never be well with Christendom: This ungrateful Use of the Children of Men, in resisting and grieving and slighting the Holy Spirit, it hath brought

tought all the Judgments, Miseries, and Calamities
that are come upon us.

Oh ! how do all manner of Abominations, Iniquities and Transgressions abound in the World ! How do they Run down like a Flood in the midst of us ? There is no returning to the Lord ; If the Lord would send an Angel from Heaven, to set a Mark upon the Forehead of all them that Sigh, and Cry and Mourn, and Lament for the Abominations and sins of the People of this Nation, that make it desolate : How few would be found that are true Turners for their own Sins, and the Sins of the whole Nation ?

This is the End and result of our Ministry, and testimony among you, to turn People from the evil of their Ways, this was the End of Christ's coming into the World ; for this purpose was the Son of God manifested, that he might destroy the Works of the Devil, and that People might turn from their evil Ways, and forsake the Pomp and Vanities of this Wicked World, and all the Sinful Lusts of the flesh.

This is that which you will find to be owned in the Rubrick of the Church of England ; Sure it was an Excellent Spirit that attended People in those Days, when there was an Introducing and bringing into their Church-Society and Congregation, they were very Strict in it, if they Mean as they say, which I heartily wish, when they are admitted as Church-Members, it is allowed to Infants and little Children, to be brought into the Church by what they call *Baptism*, or *sprinkling of Water upon their faces* : When this is administered to them, because they are Infants, they have Sureties to appear and speak for them, and engage for them ; And what do they engage ? They engage against the Devil,

the great Usurper, that so Christ might Reign a
Absolute: The Sureties promise and vow Three
Things in the Child's Name, That it shall forsake
the Devil and all his Works, the Pomps and Van-
ties of this wicked World, and all the Sinful Lusts
of the Flesh, and to keep God's Holy Command-
ments to their Lives End.

There is not a Quaker in England that can pre-
up a Doctrine that speaks more absolutely against
the Devil than this: I wish that all the Church
of England, and Dissenters likewise, would universally
engage themselves in this Work against the World,
the Flesh and the Devil; what brave times should
we have then? How would true Religion and Chris-
tianity flourish among us? But they say, and do
not. Oh my Friends! It is Sorrow to me when
I consider it: I do not speak by way of Reflection
but out of pure Love to your Souls: Oh! that the
Lord would perswade you all to engage in this holy
War against the Devil, and all his Works, the
Pomps and Vanities of this wicked World: I may
say it with Lamentation, Wickedness, Pride, and
Arrogancy abounds in this Land, and in Other
Nations, though the Judgments of God have been
threatned, and his Mercies also displayed; yet ne-
ither the one nor the other, have awaken'd us, nor
allured us, we do not grow much better: What
will this, but a ripening us, and fitting us for Judgment
and for a Day of Slaughter, when God will pour
out all his Wrath.

Oh Friends! Bow your Souls before the Great
God of Heaven, and be humbled under his Mighty
Hand, that so you may escape the Wrath that is to
come.

So my Friends, you see the Nature of Chris-
tianity, as well what was intended of Old, as at the
Day

Day; you have the Testimony of the Prophets and Apostles, and a little hint of the Primitive Christians, and of the Reformers of our Times, and these latter Ages of the World.

I do not question, but among such of Eldet Times, as were called Fathers of the Church, and likewise such as *Luther*, and *Calvin*, and those of lat-
er Days, they were sincere in their Beginnings: What an excellent Thing would it be, if all Prote-
stants would put on the Lord Jesus Christ, and set
up his Kingdom, and let him Reign in their Hearts,
they will in their Prayers acknowledge *Thine is the
Kingdom*, but they will not let him have it, but shut
him out; for the Kingdom of God is within Men; we read in the Gospel that Christ shall say to some
at the last Day, *I know ye not, depart from me ye work-
ers of Iniquity: and they shall say, Lord, dost thou not
know us? We have eaten and drank in thy Presence, and
thou hast taught in our Streets, but he shall say unto them,*
*Depart from me, I was a Stranger, and ye took me not
in.* People that live in Rioting and Drunkenness,
Swearing and Prophaneness, and Ungodliness, they
will not let Christ into their Hearts.

Friends, I do assert the present Reign of Christ in the Hearts of the Children of Men: What do you think of it? Do you believe it should be so? It is said, Isa. 9. 7. *Of the Increase of his Government and
Peace there shall be no end, his Kingdom is an Everlasting
Kingdom;* the Prophet Daniel speaks of it, Dan. 7.
9. 27. *I beheld till the Thrones were cast down, and the
Ancient of Days did sit, whose Garment was white as
Snow, and the Hair of his Head like the pure Wool, his
Throne was like the Fiery Flame, and his Wheels as burn-
ing Fire; a Fiery Stream issued and came forth from be-
fore him, Thousand of Thousands Ministered to him, and
Ten Thousand times ten Thousand stood before him; his
Kingdom*

Kingdom is an Everlasting Kingdom, and all Dominion shall serve and obey him ; The Messiah, saith the Prophet, shall finish the Transgression, and make an end of Sins, and make Reconciliation for Iniquity, and bring in Everlasting Righteousness.

Some People think, that the Reign and Government of Christ is only in Heaven above, where he sits on the Right Hand of the Majesty on High, but they do not think that he is near the Children of Men : They do not allow his Kingly Office, his Prophetical and Priestly Office : Many cry out against the Quakers, that they deny all these Three Offices of Christ : What think you of it ? I declare to you, *That Christ is a King that shall Reign in Righteousness, and the Isles shall wait for his Law ; The Law shall go forth from Mount Sion, and the Word of the Lord from Jerusalem :* So that Christ is spoken of as King that shall Reign and Rule, and his Kingdom is an Everlasting Kingdom.

As Christ is a King to Reign and Rule, so he is also a Priest for ever, not after the Order of Aaron, but after the Order of Melchisedeck. He is a Priest What for ? To finish Transgression, to make an end of Sin, and Purge it away. Now the Priests under the Law, after the Order of Aaron, they could not do this, they made use of Blood, they Sprinkled the Sacrifice with Blood, but they could not cleanse the Soul from Sin : But Christ he comes he is a Priest, and he offers a Sacrifice for all, and he offers up himself, and by that one Offering, he hath for ever perfected them that are Sanctified he doth it effectually ; So Daniel Prophecied, *H* shall make an end of Sin, and bring in an Everlasting Righteousness.

Oh ! say some People, we will allow all this of Christ, when he comes to Reign with his Church

then shall his Reign be one, and his Government one; but you should let him be a King now, and a Priest now; consider the Reason of it, why it should be now? There is Sin and Iniquity in this World, but there is no Iniquity in the Kingdom of Heaven, nothing that worketh Abomination, or maketh a Lye can come there: If Christ will purge us from Sin, he must come down from Heaven among us; and so he doth, Blessed be his Name for ever: He is the High-Priest of our Profession, and he hath made us Partakers of the Blessing of Cleansing from Sin, by the purifying Virtue of his own precious Blood, and the Sanctification of his Spirit.

Then consider in the next place, Christ is a Prophet, to teach and Instruct his People in the Things that belong to their Everlasting Peace.

If there was an Inspired Prophet in this Land, we should be willing to hear what that Prophet did say, if he had good Things to tell, and would warn us what Evils we should escape: Friends, you have a Prophet now, but you do not hear him, this is according to the Testimony of Moses of Old, *A Prophet (saith Moses) shall the Lord God raise up like unto me, and him shall you bear in all Things.* Do you hear this Prophet? Who is it? It is the Lord Jesus Christ, hear this great Prophet: What if we do not hear him? *He that beareth him not, shall be cut off from among the People.* The Apostle when he writes to the Hebrews, he asserts the Divinity of Christ, and his Priestly-Office, and we do own and assert the Divinity of our Lord Jesus Christ also.

Now to make the Application of this to your Souls, let Christ be your High-Priest, Prophet, and King, your Law-giver, Counsellor, and Leader, that he may bring you to Glory, to a Blessed State

150 Mr. Samuel Waldenfield's Sermon,

of Salvation, and Eternal Life. And so to the Lord Jesus Christ I do recommend you, and leave you: You may find much of this fulfilled in you, if you give up your selves to the Teaching of the Spirit of God, and of the Grace of God; for if People will not be thus taught, they will never learn Christianity: So that People must come to Christ the great Prophet, to learn of him, and be taught by him, else they can never be good Christians. Do not you read this Prophecy concerning God's People, *They shall be all taught of God.* And the Apostle Paul tells us, *The Grace of God (the Favour of God through Jesus Christ) hath appeared to all Men teaching us, that denying Ungodliness and Worldly Lust we should live Soberly, Righteously, and Godly in the present World, looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might Redem us from all Iniquity, and purifie unto himself a peculiar People, zealous of all good Works.*

So that my Friends, this is an Excellent State and Condition, the Lord bring you all into it, and bring you to a certain and saving Knowledge of Christ. This is my desire this Day, that you may be Christians indeed, and be Followers of Christ, and Obedient unto him, who is the Author of Eternal Salvation to all them that obey him.

His Prayer after Sermon.

EVerlasting God, and Fountain of Life, from whom all Comforts and Blessings flow unto thy People through thy dear Son our Saviour Jesus Christ: Before Thee, Oh thou Great and Almighty God, we are gathered and assembled this Day; if thou, Lord, be not with us

open our Hearts, we cannot be edified or comforted a-
leave night: Therefore the cry of thy Servants is, That thou
wouldest this Day open the Hearts of thy People and Chil-
dren; that, infinite God of Life, we may have access to
thee, in and through the Spirit of thy dear Son; that thou
mayst help us on in the Way that we should go. And,
blessed Father of Life, our Eyes are unto thee, and our
Expectation is from thee, for thou alone art the Comforter
of thy People and Children: Lord, thy People of Old did
look unto thee, their Hearts were only to thee, from
whence all their Beings came: Thou Infinite God, and
Fountain of all Fulness, let our Souls have respect to thee
this Day, that so in our solemn Meeting and gathering
together before thee, we may be refreshed, we may be
opened, we may be comforted and sustained by thee. Lord
God of Life, we have need of thy Power, and of thy
Strength to sustain us in our Pilgrimage and Journey
through this World: Holy Father, we beseech thee to re-
member us, and lead us and guide us in thy Ways, and
reserve us by thy out-stretched Arm; Thou didst make
asure for thy People of Old, make it bare we pray thee
this Day for the sake of thy People; that so, Infinite God,
we may be conducted through the whole Course of our
Lives in this World, that when our Days and Time come
to an End, our Portion may be with thee, and thou be the
Lot of our Inheritance; that so we may live with thee in
thy Kingdom for ever: Glorious God of Life, thou that
didst bear the cry of thy People of Old, and didst open thine
Ear to their Prayer and Supplications; bear thy Children
this Day that cry to thee, for thou hast regard to the cry of
the Poor, and to the sighing of the Needy, in all their
Exercises in this World, in their many Afflictions and
Distresses, be thou near to them, and be thou near to us
here, and comfort and refresh us we pray thee, that so we
may persevere to the End of our Days in thy Fear, and
die in thy Favour. O Lord God, Thou Holy One of

Israel, this is the cry of thy Children to thee; for whom
have we in Heaven but thee? and there is none upon
Earth that we desire besides thee. O Lord, extend
Riches of thy Grace to every one of us in thy dear Son,
whom thou art well pleased, and turn us from the Evil
our Ways: Lord, our cry is unto thee, and our dependan-
ce is upon thee, thou hast remembred thy People of Old, an-
d hast remembred us this Day; thou hast stretched forth
Almighty Arms in this Day of our Visitation, and ha-
shewed us the way of Salvation by Jesus Christ, and ga-
thered many into it. Powerful Father of Life, increas-
e thy little Flock, gather the scattered, and bring home the
lost Sheep of the House of Israel, that so a numberless
Number may be gathered from the Four Winds; say to the
North, Give up, and to the South, Keep not back: An-
bring in thy Sons and thy Daughters from the utmost End
of the Earth. And Lord God of Life, that which hin-
ders the Prosperity of thy Work, and the spreading of thy
Truth, and Gospel of thy Dear Son, remove it, and take
it out of the Way, and put an end to War and Blood-shed
in thine own time, and in thine own way; and crea-
te Peace on Earth, and in thy Churches, and let thy Jeru-
alem be made the Praise of the whole Earth, and an Eter-
nal Excellency, and as the Beauty of all Generations.
Bring Mankind into the Kingdom of thy dear Son,
whom the gathering of the People is to be; that so the
Name may be glorified, and the Hearts of thy People open
to Honour thy Name, for thou alone art worthy of all Gl-
ory, Praise and Thanksgiving. O Lord God of Israel,
thou hast manifested thy self among thy People in our Day,
that thy Name and Fame may be great in the World, and
thou hast made thy Gospel to spread from Isle to Isle, and
from Sea to Sea, that so the Earth may be filled with the
Knowledge of the Lord, as the Waters cover the Sea, the
Glory of the Lord, and the spreading of his Truth may
be from the rising of the Sun, to the going down of the
same.

ame. Lord God of Life and Power, bring down the Kingdom of Sin and Satan in this Land, and other Lands, it is the Sin of this Nation, that hath brought Misery and Calamity upon it, and will do more and more: The Sins of this Nation have justly provoked thee to send down thy Judgments, and to pour out thy Displeasure upon the Inhabitants of the Land; let thy Mercy be now extended to us: And, Father of Life, be intreated to turn away thy Wrath, that thy judgments may not be executed upon the Children of Men: Powerful God of Life, In this Day of our Visitation, let thy Word go forth, and thy Gospel be Preached, and let thy Light arise, and thy Grace be extended, that brings Salvation, through the dear Son of thy Love, unto the Children of Men. Lord God of Life, When shall the Day come, that the Kingdoms of this World shall become the Kingdoms of thy dear Son and our Saviour Jesus Christ, that he may Reign in Righteousness, and Rule in Judgment, that the Isles may wait for his Law? O Powerful God of Israel, arise in thy Glory, and let thy Splendor break forth Powerfully among all People, and let them be thine, and Enter into an Everlasting Covenant with them, that shall not be broken; let there be a removing Iniquity, and a doing away Transgression and Sin: Lord bring it down, and make the Children of Men weary and heavy laden under it, and to Groan under the Burthen of Sin, and cry to thee, and seek thee while thou mayst be found, and call upon thee whilst thou art near: Give us thy Presence at this time we pray thee, and draw nigh to us, and help us to draw nigh to thee, and open our Hearts that we may serve thee, and worship thee, and thy dear Son: And Glorious and Infinite God, thou hast extended, in a large Measure, thy Grace to us, that we might serve thee acceptably; and that we, and all thy People whom thou hast chosen and set apart for thy self, may glorifie thee in our Age and Generation, that when our Days and Time come to be at an End, we may live with thee

thee in thy Everlasting Kingdom, and sound some Praise
and Hallalujah's unto thee, for thou, O Lord, art worthy
to receive Blessing, and Honour, Glory, and Power, the
fittest upon the Throne, and to the Lamb for ever and ever,
for all thy Mercies and Blessings in this Day of our Visi-
tion. O make us sensible of thy Goodness, and Mercy, and
Loving kindness to our Souls, that we may render to the
Thanksgiving and Praise, and Honour and Worship, for
thou alone art worthy, who art God over all, from Ever-
lasting to Everlasting, Blessed for ever and ever, Amen.

A

SERMON

Preached by

Mr. John Butcher,

At Grace-Church-Street, March the
11th, 1693.

My Friends,

TH E end of our Preaching to you the Principle of the Light within is, that you might come to the knowledge of Christ, as he doth appear nigh to you, he is come nigh to the Children of Men in our Age, that is, by his Light, Grace, Spirit and Truth, whereby he doth appear in the Hearts of Men and Women; Thus our Preaching of him doth agree with his own Testimony, *I am the Light of the World*, and he doth exhort all that they should so believe in him; *Believe in the Light*, says he, *that you may be the Children of the Light*: What is a Child of Light? He is such a one as by the Operation of the Power of Christ, hath known

known a being turned, turned from what? From Darkness unto Light, and from the Power of Satan unto the Power of the Living God. And for this we do Labour, according to our Ability, which the Lord is pleased to give to us, that People may be turned from Darkness unto Light, and the following words are Explanatory, from the Power of Satan unto the Power of the Living God; so that it doth appear, People have been under the Power of Satan, the Evil One, that is called the Prince of the Power of the Air; he hath a Rule and a Government, but in whom? In the Children of Disobedience.

Now the Labour of those Ministers that were in the Days of Old, who were the Preachers of the Gospel, and Glad Tidings of the Kingdom, these being such Ministers as were of Christ's own making, their Labour was to turn People from Darkness to Light, and from the Power of Satan, to the Power of the Living God, that they might be turned from that Evil Power and Spirit, that Rules and Worketh in the Hearts of the Children of Disobedience who Rebel against the Light that shines in the Hearts and Consciences; For the Man of Sin an Worker of Iniquity hath such a Power, and we have all been in Captivity to him, we have all been in Bondage to Sin and Satan, which God knew, and the Apostle takes notice of it, he saith, God hath concluded all under Sin, we have all been under the Power of the Wicked one; For what end hath God concluded all under Sin? For what end is it? That we might be destroyed? No, God through Christ the Dear Son of his Love, hath extended to you the Day of Visitation, that you might come to the knowledge of Life and Salvation: But wherein may we con-

to this Knowledge? It is in that way which God hath ordained, even by Christ, who is the Way to God, Christ Jesus the Eternal Son of God, he is the Blessed Mediator and Way to God again. What is God's end in concluding all under Sin? was it that he might destroy all the Children of Men, that are the Workmanship of his Hands, that he hath endued with Rational and Immortal Souls? Was that they might be destroyed? No, but that he might have mercy upon all: God's End in first Making and Creating of us, was, that we might Live to his Honour; and that we might so live in this World, that when we Die we might obtain a Life that shall never Die, and attain to the Possession of the *Inheritance amongst the Saints in Light*, which Christ by his precious Blood hath Purchased for all them that Love him, and give up themselves to be Followers of him.

Now my Friends, the Mercy of God appears so great to all in and through Christ Jesus, who is the Light of the World, and who is the only Way, and (as my Friend observed that spake before me) we have not another Way, nor is there *any other Name under Heaven, by which we can be saved, and obtain Eternal Life*: The Apostle refers this to the Name and Power of our Lord Jesus Christ: Well, if so be that it is only by the Power of Christ that we must know Salvation, where is it that we must attain it? How shall we do to be made partakers of it, and be saved from the Wrath of God, which shall come upon the Workers of Iniquity? For it's said, *The Wicked shall be turned into Hell, and all the Nations that forget God.*

People hope to escape the Wrath to come, and Everlasting Misery by Christ, whilst they neglect to improve the present time that is afforded to them

to obtain Salvation: Christ he is come to Redeem us, that we may know Redemption by him; from what? From Sin; for Pollution and Desilement by Sin, is the cause why People notwithstanding all their Names and Profession of Religion, still lie under a secret Condemnation in their own Hearts. If a Man should hold such a fair Profession that none could Charge him, none Condemn him; yet if he meet with a secret Condemnation, though a Man should speak well of him, if his own Conscience Condemn him, he would not have any true Peace or Satisfaction in his own Mind, for the Testimony of a good Conscience is more to him than all the Favour and Friendship of the World. The Light of Christ, if you incline your Minds to obey it, what will be the effect of it? This Light or Spirit of Grace and Truth, which is all one, is sufficient to Save and Deliver you out of the Temptations and Snare of the Wicked One, for we may every Day while we are here, meet with Trials and Temptations of one kind or other; What shall a Man do that he may be preserved from the Evil of the World there are many Provocations and Evils that a Man meets with in the World, how shall he do to be preserved from them? Christ hath made Provision for us in his Prayer (*John 17. 15.*) to his Father
I Pray not that thou shouldest take them out of the World
but that thou shouldest keep them from the Evil
Christ will preserve me from the evil of the World when a Temptation is presented before me, I shall overcome it, if I obey the Light of Christ which will shine upon me, and shew me that this must be done, and that I must leave the other undone; my own Conscience there is something will tell me this thing is Evil, and I ought not to do it, where his Power of Christ comes to be clofed with; P

it is an appearance of Love, Grace, and Mercy; but if I do oppose and withstand this Grace and Mercy, I may miss of that Power and Strength, which is sufficient to overcome, and so be overcome by the Temptation. The Apostle John tells us, *As many as received him, to them gave he Power to become the Sons of God; even to them that believe in his Name.* So that it's they that do Receive Christ, and Love his Light and Spirit, so as to be led by it, that come to know this Power of Christ, and thereby an overcoming; But if People slight and reject the Grace and Mercy rendered to them, hereupon comes that Sentence pronounced by the Prophet, *Thy Destruction is of thy self:* A Man may destroy his own Soul by giving way to that which is Evil, and rejecting that which is Good.

Therefore my Friends, Close with that Power which inclines you to that which is Good, if I mind it, and make tryal of it, I shall find that within me, which will incline me to that which is Good; Though I may find sometimes a corrupt inclination in me to that which is Evil, yet there is something also that will incline me to do what is required of me; why should I reject that which is Good? Try all things, and hold fast that which is good; I have tried many things, but none will do me so much good, as the Grace and Mercy, Light and Appearance of Christ to me, if I mind it and close with it; *He hath shewed thee O Man what is good, (saith the Prophet Micah) and what doth the Lord require of thee, but to do Justly, and Love Mercy, and to walk humbly with thy God:* The Lord hath shewed you what is his Will, be ye doers of it; say then to thy self, shall I give way to that which tends to my own Ruine, *How can I do this wickedness and Sin against God?* Shall I join with the Enemy of my Salvation

vation, and yield to his Temptations, and Dishonour God, and Ruine my Immortal Soul? God forbid; What you know to be contrary to the Will of God, take heed of it, *Cease to do Evil, Learn to do Well; Be followers of that which is Good, take up the Cross of Christ, Deny your selves, and your own Will, know a being Crucified to the World by the Cross of Christ, and the World to you.*

Thus as I said before, This is the end of our Preaching to you that noble Principle of the Light within, that you might come to the Knowledge of Christ, as he doth Appear nigh to you, and will lead you by his Spirit into all Truth, and incline you to that which is Good, and preserve you from that which is Evil, when you are tempted to it. Why should I join with the Devil, that dark Spirit that would draw me to that which will destroy my own Soul? The Lord Christ, he is come to turn me from Sin, and save my Soul; Why should I not close with him? He hath stood knocking at the Door of my Heart, *Till his Head is filled with Dew and his Locks with the Drops of the Night.* Many Soul have known these Wooings and Intreaties of Christ knocking at the Door of their Hearts, and have let him in, and closed with his Appearance, by his Light, Grace and good Spirit, and found the benefit and comfort of it; Why should not I do so? Why should not I esteem him as the chief of Ten Thousand, as the Beloved of my Soul? He will be the chiefest of all to that Soul that hath chosen him for the chiefest Good; Though there may be some comfort in enjoyment of the things of this World yet though they be useful and necessary for my present supply; If I lose them all, and find Christ, and be found in him, and hold him fast, I shall count them as nothing, but despise them in comparison of him, who is the beloved of my Soul.

You that are come to the Knowledge of Christ, and have embraced the Light of Truth in your own Hearts, do know the benefit you have by it, in walking in the Light, as the Children of Light, and of the Day, and in Obedience to Christ, who is the Light, and shines in your Hearts.

Friends, I would not be mistaken, I do not Preach Christ as the Light of the World, in opposition to his Outward Appearance, and being manifested in the Flesh in that prepared Body wherein he did his Fathers Will, when he was on Earth; All true Christians do esteem and reverence Christ's Appearance in the Body, wherein he suffered Death, and became a Sacrifice for our Sins, as the Apostle saith, *Eph. 5. 2. Christ hath loved us, and hath given himself for us, an Offering and a Sacrifice to God, for a sweet smelling Savour.* If I esteem the Appearance of Christ in my own Heart, I shall be so far from having a light esteem of his Bodily Appearance, and his being manifest in the Flesh, that I shall admire and reverence that Great Mystery of Godliness, and Bless God for the Record given thereof in the Holy Scriptures, which the Light of Christ is a Key to open, Even the Great Mysteries of the Kingdom, which Men by their Parts and Acquirements cannot attain to; For God hath not made known these great things to the Wise and Prudent, as we may gather from Christs own Prayer, *Mat. 11. 25. I thank thee O Father, Lord of Heaven and Earth, because thou hast bid these things from the Wise and Prudent, and hast revealed them unto Babes;* Even so Father, for so it seemed good in thy sight.

My Friends, walk in the Light more and more, that by the Spirit of the Lord, you may be acquainted with the Divine Operation of the Power of Christ, which will bring you from under the Bondage

dage of Sin and Corruption, into the glorious Liberty of the Children of God, wait to know the Power in your own Hearts, that you may be Sanctified throughout in Spirit, Soul and Body, and Justified freely by his Grace, through the Redemption that is in Jesus Christ, Romans 3. 24. Walk in the Light, and in Meekness and Humility, and in the Truth, John 3. 7. If we say we have fellowship with him, and walk in Darkness, we Lye, and do not the Truth; But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all Sin. Many of you have known the Beginning, go forward, and continue to walk in the Truth, that you may know the Blood of Cleansing, that as the Apostle saith, Rom 6. 22. But now being made free from Sin, and become Servants to God, ye may have your Fruit unto Holiness and the End Everlasting Life.

His Prayer after Sermon.

MOST Powerful Everlasting God of Life, we art Almighty in thy Power, and canst do whatsoever pleaseth thee, we have cause to bless thy Name for thy Goodness and Mercy, which thou hast intended to thy People in this Day of thy Power; Thou hast extended a Blessed Day of Visitation to many that were strangers unto thee, and unacquainted with the Way of Life and Salvation, Powerful God, we have great cause to Bless thy Name for thy Goodness, and that great Love which in and through thy Dear Son Jesus Christ thou hast extended to us. Thou first lovedst us before we loved thee; Thou it was that through the Visitation of thy Love didst beget and raise desires and breathings in the Sou-

of many after thee, and the knowledge of thy living Way; And blessed Father of Life, not only so, but thou hast answered the desires and breathings that thou hast raised in the Souls of many, and brought them to the knowledge of the way of Life and Salvation; And Powerful God, thou hast been near to all thine unto this Day, that have been truly given up in faithfulness to thy Will, and to Answer thy Holy and Blessed Requirings, Living God, they that have waited and depended upon thee, to be made partakers of that help and strength that comes from thee, have been thereby enabled to do thy Will, and this is that we wait for, and from Time to Time draw nigh to thee, for we wait upon thee, that we may come not only to know, but to do thy Will, and Answer thy Requirings; Blessed God of Life, we have great encouragement from Time to Time to draw nigh to thee, for that comfortable Presence of thine, which we have enjoyed in the midst of our Assemblies, many a time the Hungry have been satisfied with Bread; And the Fountain of living Water hath been opened, and the Thirsty have been Drinking of it; Praised be thy Name for Ever, that thou hast appeared with us, and hast given us some sensible enjoyment of thy living Presence; O Lord, go along with thy People, let thy Blessing be with us, that we may bold on through the whole course of our Lives in this World, and live to the Praise of thy blessed Name; thou hast given us to see our own weakness and inability, and that we had need depend on thee every Day for fresh supplies of strength, that we may be able to bold on in thy holy Way, and lay bold on the hope that thou hast set before us; There are many Tryals, Tribulations and Afflictions that thy Children and People meet with, and the grand Adversary the Devil, like a Roaring Lyon going about continually, seeking whom he may devour; Thy People have nothing but thy self to depend upon, and there is a secret help and power that thou givest thine,

whereby they are enabled to withstand the Enemy in all his Wiles, and in all his Temptations; Living God What we are it is by thee, it is by the Assistance of thy Grace and good Spirit, that we know a persevering and holding on in thy Way; Living Father, we pray thee let us feel every Day the Conduct of thy Grace and good Spirit, that we may admire thy Love, and praise and glorifie thy great and excellent Name; O Powerful God thou blessest the Assemblies of thy People that meet together in the Name of thy dear Son Jesus Christ, for the enjoyment of thy Comfortable Presence; Lord Bless and Prosper all the Meetings of thy People every where, and the Labour of those whose Mouths thou hast opened to refresh the Sorrowful, and to bring glad Tidings to the Poor, Distressed, Needy and Weary Souls, that would be glad Rest and Deliverance, and those in whom thou raisest desires and breathings after the knowledge of thee, and thy blessed Ways; Lord bear up the Hearts of those, and strengthen all those good desires and breathings which thou hast begotten in any, that they may come to the knowledge of that blessed Rest, where thou makest thy Flock to lie down at Noon, and feedest them with living Bread and openest a living Fountain to refresh and satisfie the thirsty Souls, that they may praise thy great and excellent Name, which is pure and precious above every Name; Thou hast brought many to the knowledge of it Let thy Truth be exalted, and thy Everlasting Gospel still Preached in the Land of our Nativity, and in other Nations, for the Day of Grace, the Time of Love is now come, and the Day of thy Power is broken out in the midst of us; Arise O Lord in thy Power more and more, and send forth thy Light and thy Truth, that many may be Called and Converted, and brought from far, from the utmost ends of the Earth, to the knowledge of thyself and thy Son Jesus Christ, whom to know is Life Eternal, and let many arise, and praise thy excellent Name.

Gloria

Glorious Name, from the Rising of the Sun to the going down thereof; Blessed Father of Life, make thy Power and the Riches of thy Grace, in and through thy Dear Son Christ, more and more known to the World, that they may be no longer Enemies, but be reconciled to thee, by Jesus the Great Mediator of the New Covenant, Lord the Way is thine, and the Work is thine; Let Truth and Righteousness be brought in more and more, and bring down the Kingdoms, and Man of Sin, and the Power of Darkness, and make thy Jerusalem the Praise of the Earth; We have seen the beginnings of thy glorious Work, and the Light of thy glorious Heavenly Day, thou hast raised and brought in many to walk in the Light, and to love thy Holy Ways: Blessed Father of Life, our Eyes are unto thee, and our dependance is upon thee; Whom have we in Heaven but thee? And there is none upon Earth that we can desire in comparison of thee; Therefore our Cry is, What shall we do in this World, without the enjoyment of thy self? In thy presence is fulness of Joy, and at thy right Hand are pleasures for evermore; Lord, thou hast afforded us thy refreshing Presence in this our Solemn Meeting, (Glory and Honour, and Living Praises, Ascend to thy Name,) which is as a precious Ointment poured forth, therefore our Souls do love thee; Oh thou that didst open the Heart of Lydea, open the Hearts of all thy People before thee, that they may go away with a sense of thy love and kindness towards them; Blessed Father of Mercies, bless this opportunity to us all that are here before thee, and extend thy blessing to the Meetings and Assemblies of all thy People where ever they are, one may Plant, and another Water, but the increase is from thee; Our Eyes are towards thee, we wait upon thee, whither can we go but unto thee, who hast the Words of Eternal Life: Lord God of Life, go along with us when we are separated one from another, and let the sense of thy Mercy remain upon our

Spirits, and be an obligation upon us to walk in Faithfulness, Meekness, and Humility before thee, that being led by thy Spirit, we may, when we have finished our Pilgrimage, lay down our Heads in Peace, and know an abundant Entrance into that Everlasting Kingdom which thou hast prepared for them that love and fear thee. And for thy Mercies and Favours, Benefits and Blessings which thou hast made us partakers of, in and through our Lord Jesus Christ, thy Dear Son and our alone Mediator all living Praises and Glory be rendered to thee, for thou alone art worthy, who art God over all, Blessed for Ever. Amen.

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A

SERMON

Preached by

Mr. John Vaughton,

At Grace-Church-Street, April the
1st, 1694.

AIT is a great mercy and kindness, that God hath been pleased to open the way of Life and Salvation unto the Souls of many People, that in this our Day and Generation were in great Distress, for want of the knowledge of it, and this knowledge is given unto us through the blessed Appearance, and Revelation of the Power and Spirit of our Lord and Saviour Jesus Christ, to which, my Friends, Blessed be the Name of the Lord we have been turned in our Day and Generation.

For the Message and Testimony that God raised up his Servants to bear among us in our Day, and Time, who came in the Spirit and Power of our Lord Jesus Christ, having been made the Monuments of God's Mercy through Faith in him, *that died*

died for our Sins, and rose again for our Justification; That blessed Message and Testimony which they bare among us, was in the Evidence and Demonstration of the Spirit and Power of the Lord Jesus; For they came indeed to Preach the Gospel of Life and Salvation, and the way they took to Preach the Gospel to us in our Day, was the same way that the Holy Apostle Paul in his Day was sent, to Preach the Gospel, who said we are sent of God, To turn People from Darkness unto Light, and from the Power of Satan unto God: The Holy Apostle he proposed the end for which they were sent to turn the Sons and Daughters of Men, from Darkness to Light, and from the Power of Satan, to the Power of God, that they might receive Remission of Sins, and an Inheritance among them which are Sanctified through Faith, which is in Christ Jesus.

O Friends, This Faith in Christ, it is a living Faith, it is a Faith of the operation of God; God worketh it in us by his own Spirit and Power: There are many that pretend to have Faith in Christ, that are strangers to the operation of the Power and Spirit of our Lord and Saviour Jesus Christ, and so do not know nor are made partakers of that Faith, which worketh by Love, that giveth them Victory over the World, and preserveth them and keepeth them out of the Evil of the World.

Now Friends, it is my desire that you may turn from Darkness unto Light; That you may all believe in Christ, and walk in him, that you may be sensible that the Blood of Jesus Christ, the Dear and Blessed Son of God cleanseth from all Sin, from all Unrighteousness, and from all Filthiness of Flesh and Spirit; That so the end of the Labour, Travel, and Testimonies of all the Faithful Messengers, and Servants whom the Lord hath raised up in this our Day,

Day, and sent to turn Men from Darkness unto Light, and from the Power of Satan to the Power of God, that their Labour and Travel (I say) may not be in Vain, that we may all come to believe in the Light, that we may be Children of the Light and of the Day, that so we may come to walk in the Light; And then my Friends, we shall all come to be brought into an Heavenly Fellowship; If we walk in the Light as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ the Dear Son of God, cleanseth us from all Sin. And this is a Work that will be profitable for all to know, seeing no unclean thing shall ever enter into the Kingdom of God.

Friends, Our Justification, that is indeed in and through, and by the Lord Jesus Christ, for his sake, not our own: Any thing that we have done or can do, will not have a tendency to make our Peace with God, seeing that we can do nothing our selves, that is acceptable and well pleasing to God; Therefore we cannot in the least (as hath been unjustly charged upon us) dis-esteem or put a light esteem on what the Lord Jesus Christ hath done for us, in his own Person, without us, nor upon what, by his own Power and Spirit he hath wrought in our Hearts; But we believe in the Lord Jesus Christ, both as to his Outward Appearance, as he was, God manifest in the Flesh; and also, in his Inward and Spiritual Appearance in our Souls; We believe in him that hath appeared by his Light and Grace, and Truth in our Hearts, and we know the Effectual Working and Operation of his Divine Power, to Sanctifie and Cleanse, and Purifie our Souls; And thereby we come to have a real sense of the Benefit and Advantage, that the Souls of the Children of Men have in, and by the Death, and Sufferings,

ings, Resurrection and Ascension of our Lord and Saviour Jesus Christ.

Till People come to believe in his Spiritual Appearance, by his Light and Grace, and Truth in their Hearts, and to receive him, and entertain him, and let him have a place in their Souls, that he by his Power may purge away Sin and Transgression: While Men remain Rebellious and Stubborn, and will not let him in, when he stands and knocks at the Door of their Hearts, that he may come in and Sup with them, and they wish him; When Men Rebelling against his Heavenly Light within them, and turn away from his Divine Grace and Holy Spirit, and turn the Grace of God into Wantonness, Lasciviousness, and run into Uncleanness, Drunkenness, Pride, Envy, Malice and Bitterness, and into those things that are Abominable and Evil in the sight of the Lord; These Men have no real Advantage or Benefit, by the Death and Suffering of our Lord Jesus Christ, and the Satisfaction and Atonement he hath made for our Sins, by that one Offering, and Sacrifice of himself; and they do not truly know, the blessed End and Design of his Appearance and coming into the World: *For this purpose was the Son of God manifested, that he might destroy the Works of the Devil, that he might finish Transgression, and make an end of Sin, and bring in Everlasting Righteousness.*

My Friends, the end of the Working of the Invisible Power and Spirit of Christ is, that he may have a place in all your Hearts, and that you may entertain him; For the Lord will draw a Line of Judgments, upon all that go under the Profession of Christianity, and own what the Lord Jesus Christ did without them, but will not receive him, entertain him, and believe in him, as he doth spirituall

tually Appear, and shine into their Hearts by his Divine Light, Grace and Spirit.

My Friends, Remember the sore Judgments, Miseries, Calamities and Distress that came upon the Jews, because of their rejecting Christ in his Outward Appearance, in that prepared Body, in which he came to do his Fathers Will; They would not own him in his Bodily Appearance, but rejected him, and set him at nought, they Crowned him with Thorns, and Crucified the Lord of Life and Glory; He said unto them, except you believe that I am he, ye shall die in your Sins; And if ye die in your Sins, whether I go you cannot come. And thus he spake to Jerusalem; O Jerusalem, Jerusalem, Thou that killst the Prophets, and Stonest them which are sent unto thee, How often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not; Behold your House is left unto you Desolate, for I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord. He tells them of the Calamity, and Distress that should come upon them, and overtake them, and so it came to pass, because they rejected the Love of God, which in Christ Jesus was extended to them, when he would have gathered them, and brought them into a state of Reconciliation and Peace with the Living God; but they would not.

So now my Friends, in this Day of Christ's Inward and Spiritual Appearance, you have had the Testimonies of those, that have been sent to you in the Name and Power, and Spirit of the Living God, and yet many will not believe in the Lord Jesus Christ, nor receive him Inwardly, and Spiritually appearing in their Hearts, nor give way to him, nor wait and attend upon him, to do that work

work in them, and for them, which they cannot do for themselves: What work is that? The work of Sanctification. For none come to be *Justified freely by the Grace of God, through the Redemption that is in Jesus Christ;* as the Apostle speaks, Rom. 3. 24. *But they are also Sanctified by the Spirit of Christ, and made partakers of the Divine Nature:* So that it is absolutely necessary for us to know Christ's Power and Spirit, to renew and sanctifie our Souls, and purifie and cleanse us.

When we come to believe in the Inward and Spiritual Appearance of Christ, and to know the Work of Sanctification, we cannot have a slight esteem of, nor dis-believe or undervalue, what the Lord Jesus Christ hath done for us, in his Person; But we shall come to find the Benefit, Gain, Advantage, and Profit of it, redounding to our Souls, through that one Offering, when he Offered himself through the Eternal Spirit, as a Lamb without Spot: He offered himself once for all, and we have the benefit of it, when we come to receive him, live in Obedience to him, and answer his requirings, and walk in the Spirit, and then as the Apostle saith, *If we walk in the Spirit, we shall not fulfil the Lusts of the Flesh, for all that is in the World, the Lusts of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World, and the World passeth away, and the Lust thereof, but that doth the Will of God, abideth for Ever.*

Therefore see to it, you that make a Profession of it, see that as you have received the Lord Jesus Christ, you walk as he walked, that you live in the Spirit, and walk in the Spirit, and not fulfil the Lusts of the Flesh; that you live not in Malice, Envy, or Bitterness, and so Grieve the good Spirit of God, and bring a burthen upon the Souls of the Righteous.

We that are come to the sight and vision of Heavenly things, and have the Mysteries of the Kingdom of God opened to us, we are come to be Partakers of the gift of Charity, which is a more excellent way, if this be wanting, all is wanting; what doth the Apostle say, *Though I speak with the Tongue of Men and Angels, and have not Charity, I am become as sounding Brass, or a Tinkling Cymbal, and though I have the gift of Prophecy, and understand all Mysteries, and all Knowledge, and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing, and though I bestow all my Goods to the Poor, and though I give my Body to be burned, and have not Charity, it profits me nothing.*

These things have been often said and declared to you, Friends, and I have now this General Testimony to give, in the dread and fear of the Lord God; They that Love God above all, will Love their Neighbour as themselves, they will Love those that are the Friends of God, and of his People; Nay, it is a Duty incumbent on them, *A New Commandment (saith our Saviour) I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all Men know that ye are my Disciples, if ye have love one to another:* And we are not only to love one another, but to love our Enemies, this our Lord Jesus Christ commandeth us, *Mat. 5. 44. But I say unto you, love your Enemies, Bless them that Curse you, do good to them that hate you, and Pray for them that despitefully use you and persecute you, that ye may be the Children of your Father which is in Heaven, for he causeth his Sun to shine on the Evil, and on the Good, and sendeth Rain on the Just and on the Unjust.*

Now

Now, my Friends, that you may keep in this Love of God, and Love to one another, it is the Desire and Breathing of my Soul, that so your Faith may stand not in the Wisdom of Mens Words, but in the Power of God : This Power will bring down every high Thought and Imagination into Subjection and Obedience to Christ, that we may walk before him to all well-pleasing, that when we come to die, we may lay down our Heads in Peace, and be found of him in Peace, without Spot and blameless, and at the End of our Days, we may receive the End of our Faith, the Salvation of our Immortal Souls.

Friends, to the Grace of God I commend you, the Lord God of Life preserve and keep you, that you may be safe in the Hands of God, and abide under the Shadow of his Wing, and be surrounded with his Almighty Arm, who hath hitherto preserved us in all our solemn Meetings and Assemblies, when the Enemies of God's Truth have risen up against us ; the remembrance of it should be sweet and pleasant to us, when the Floods of the Ungodly were muster'd up against us, and sometimes haled us out of our Meetings, to Goals and Prisons, for bearing Testimony to the Truth of God in our Day ; Oh the sweet and comfortable presence of the Lord that then attended us, and blessed be his Name, he waited to be gracious to us, and did work manifold Deliverances for us ; Praise and Glory be given to the Eternal and Almighty God, whose Divine Power and Providence hath brought a Calm over the Nation, so that now we enjoy our Meetings without Trouble and Molestation ; Oh that we may be sensible of the wonderful Love and Mercy of God to us.

And

And Friends, it greatly concerns us to be careful in the whole course of our Lives, that we may not give any occasion for the obstructing or hazarding of the present Peace and Liberty we enjoy; Oh there should be a serious care and tender regard to God's Glory, and the Honour of his Great and Excellent Name; and also, a care and concern for the Reputation of our Religion, and Religious Societies; that none may have any occasion, or just ground to be-spatter and reproach us, and render us odious to the Government under which we Live.

Blessed be the Name of the Lord, for the freedom and quiet Seasons we enjoy, and that are continued by the Mighty Arm and Power of the Lord; let all our Souls bow before him, and let us walk and live in a continual subjection to his Divine Wisdom and Will, that our Souls may be all bound up in the bundle of Life, that we may serve the Lord with sincerity and perseverance to the end of our Days, that then an abundant entrance may be Ministered to us, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

His

His Prayer after Sermon.

Glorious God of Life, the Visitations of thy Love in thy Day of Grace and Salvation, are very sweet and precious to the Souls of thy Children; O Lord, we have cause to bless thy Name, that thou hast extended a Day of Mercy to us, a Day wherein thou art Visiting thy Sons and Daughters of Men, a Day wherein thou hast caused the Heavenly Divine Light of thy Son Christ Jesus to shine into our Hearts; Thou hast given a Remnant to believe in it, the Eyes of our Understandings have been opened by it, and we have come to see and partake of the Visitations of thy tender Love to our Immortal Souls; O the shining of this Divine Light, hath made us see our way out of Darkness, and the Day of thy Glorious Power hath Dawned upon us, when many have been in the Region and Shadow of Death; And thou hast manifested thy Loving kindness to the Souls of Men, in and through our Lord Jesus Christ; O Lord, be thou graciously pleased to be nigh to thy People, Preserve them, and Guide them in thy Way, the Way of Holiness and Righteousness, which thou hast led them into; O that they may Persevere therein, and obtain Salvation to their Immortal Souls. O Eternal God of Life and Glory, we humbly pray thee, send forth thy Light and thy Truth, and open the Eyes of the Understandings of the Sons and Daughters of Men, and make them willing in this thy Day, to embrace the Appearance of the Dear Son of thy Love, in the shinings of his Light and Grace, and Truth in their Hearts, that they may be Sanctified and Purified, and made a peculiar People to thy self, Zealous of good Works; O Eternal God of Power, let the Souls of the Children of Men, come to enjoy thy Presence, that

their Bodies may become Living Temples for thee to dwell in; O Eternal God of Life, exalt thy own Name and Truth, and make thyself known more and more to the Nations of the Earth, that they may come to believe in thy dear Son Christ Jesus, and that they may come to know Redemption and Salvation, and the things that belong to the Everlasting Peace of their Souls; O Lord, we pray thee, be with the Families of thy Children and People in all their Exercises, in all their Afflictions, and in all their Temptations, be thou near to them, to preserve them, and keep them, and uphold them by thy free Spirit, that thou mayst guide them by thy Counsel, and afterward receive them into Glory; O Eternal God of Life, be with the Young Generation of the Children of thy Servants, that they may serve thee in their Day, and keep their Hearts, O Lord, by thy mighty Power, and let them receive the Word of thy Truth in the Love of it, and Seal them by thy good Spirit to the Day of Redemption; And O Blessed God of Life, let thy Work prosper in the midst of the Earth, and subdue all that is contrary to thy Pure Mind and Heavenly Will, and exalt the Kingdom of thy Dear Son, and let his Name be known and trusted in, among all the Nations of the World, that they may believe in him, who is the Author of Eternal Salvation, to all them that obey him, that so Glory and Honour, and Everlasting Renown, and Pure Praises, and Living Thanksgivings may ascend to thee, and let all thy sensible Ones offer them up to thee, through Christ the Dear Son of thy Love, in whom thou art well pleased, for thou alone art worthy to receive all Glory and Praise, who art God over all, Blessed for ever and ever. Amen.

A

S E R M O N

Preached by

Mr. James Park,

At Ratcliff, April the 19th, 1694.

THEY that come to wait upon the Lord and draw nigh to him, and diligently attend upon him, they shall receive Wisdom, and Strength from him, and Power to enable them to do the Will of God, to fear the Lord, and call upon his Name, to Love the Lord Jesus Christ in sincerity, and to Work Righteousness in their Time, Day and Generation, knowing him in whom they have believed, and whom a Remnant are come to, and are Baptized into him, and walk in him, as they have received him, and by whom they have been Taught.

All are to receive the Lord Jesus Christ, and to walk in him, who is the Lord's Anointed, the Judge of Quick and Dead; all are to have a certain knowledge of him, by receiving and embracing him; Did we ever know God aright, and the Lord Jesus

Jesus Christ his only begotten Son, till we received him, and knew him to be in us the Hope of Glory? Many of us have received the Lord Jesus Christ, and walked in him, as we have received him, and then we came to know the Witness of him in our selves, such as know him experimentally, can set to their Seals that God is true; We have known God the Father at Work in us, and his Son Christ Jesus Working Mightily by his Almighty Power, in and through whom, we come to Work out our own Salvation with Fear and Trembling: This causeth a great fear of God to come upon Man; I have known in my Time, a great Trial to come upon Man, and then he came to serve the Lord with Fear, and that is good service, and that undoubtedly will manifest a good Servant, when a Man comes to serve the Lord with Fear, and to rejoice with Trembling, not with an exalted Mind, not with a puffed up Mind, keep out of that, beware of that.

Friends, I beseech you all in the Name of the Lord, and in the Fear of God, Wait in God's Fear, and then you will be capable of drawing nigh to God. It is Written in the Epistle of James, *Draw nigh to God, and he will draw nigh to you;* then will you feel the Lord to work in you mightily, and to *Wash you, and make you Clean,* and then by the help of the Spirit of the Lord, you will put away the *Evil of your Doings, cease to do Evil, and learn to do Well,* and endeavour to please God in all things; *The Children of God are all Taught of him,* and their Peace is great, and they are established in Righteousness, and they have a living Experience of that Promise of the Lord by the Prophet, *They shall be all Taught of God,* their Heavenly Teacher, and you that are taught of him, shall find him near you,

that Teacher cannot be removed into Corners; There shall be an Invisible Eye, an Heavenly and Spiritual Eye opened to you, that you may see the Lord near you, Draw near to him in Faith, and with a true Heart, and with full Assurance, and you will certainly know, and you will see clearly, that God is no Respecter of Persons, but that in every Nation, he that Feareth God and Worketh Righteousness, is accepted of him: God is no Respecter of Persons; his Love is of large extent, with respect to the Sons and Daughters of Men: *Those thou gavest me, saith our Saviour, I have kept, and none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled.* The Mercy of God through Christ Jesus the Son of his Love reacheth all, there is Good Will towards Men, (Luke 2. 9, 10.) *The Angel of the Lord came upon the Shepherds abiding in the Field, and watching over their Flock by Night, and said unto them, Fear not, for behold I bring you good Tidings of great Joy, which shall be to all People, for unto you is born this Day in the City of David, a Saviour, which is Christ the Lord, and suddenly there was with the Angel, a multitude of the Heavenly Host, Praising God, and saying, Glory to God in the Highest, and on Earth Peace, Good Will towards Men.* And the Prophet Isaiab tells us, *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* You shall have Christ Jesus for your Lord, and King, and Counsellor, and Instructer; Christ Jesus the Son of the Highest, he will instruct you, and Counsel you safely, and then great will be your Peace, who can disturb the Peace of such a one, or bereave him of it? Such a one is also established in Righteousness, and Christ is made to them of God, *Wisdom, Righteousness,*

teousness, Sanctification and Redemption, that they may be all endued with that Wisdom that is from above, which is pure and peaceable, and gentle, and easie to be intreated; Let the same Mind be in you (saith the Apostle) which was in Christ Jesus, that great Lord and King, and Peaceable Saviour, let us come unto him, and learn of him that is meek and lowly and we shall find rest to our Souls; Come unto him that hath good Will to all, desiring that all may be saved, and come to the knowledge of the Truth, and this is Life Eternal, to know him that is the only true God, and Jesus Christ whom he hath sent. The Children of God, desire the saving knowledge of the true God, above all the Idols of the World, and to be made partakers of that Life which is Eternal, which never shall have an End; They will always fear the Lord, and think upon his Name.

I beseech you in the tender Love of God, consider this; It is our great Duty to fear the Lord, and think upon his Name, where ever we are, that is good, they that fear God always, they are blessed of God, they receive Divine Wisdom from God, how to order their Conversation aright, and so more and more daily partake of Gods Salvation: For the Arm of the Lord is stretched forth, and made bare to save those that trust in him, and neglect not that great Salvation, which the Lord Jesus Christ, the Eternal Son of God hath purchased and procured for us; not with corruptible things, as Silver and Gold, but with his own Precious Blood, as a Lamb without blemish, and without spot, for he was a Man of sorrows, and acquainted with grief, his Visage was marr'd more than any Man's; whom the Jews slew, and hanged on a Tree; Had they known it, they would not have Crucified the Lord of Glory, he was the Lord's Anointed whom they slew, the

Lord of Heaven and Earth, who had all Power committed to him, and he gave Commission to his Apostles and Ministers, to go and teach all Nations, and observe all things whatsoever be commanded, saying to them, Lo I am with you always, even to the end of the World. And saith our Lord Jesus Christ to them, Behold I send the Promise of my Father upon you, but tarry you in the City of Jerusalem, until ye be endued with Power from on high; and they had Power given them to work Miracles, and to tread on Serpents and Scorpions, and nothing should be able to hurt them; a Mighty, Blessed and Glorious Power did preserve them, and fit and prepare them to Preach the Everlasting Gospel.

So now my Friends, my Counsel from the Lord to you, is, that you will be faithful to what the Lord our God, in his Dear Son Jesus Christ, hath manifested and made known to you, be it more or less: You that have received much, of you will more be required, and they that are Faithful in a little, shall be made Rulers over much, they shall enter into their Masters Joy, that Joy that the Stranger doth not intermeddle with; this Spiritual Joy, this Heavenly Joy of the Lord, it hath been our strength, it hath been comfortable to the Children of God from Time to Time, and from Day to Day. How joyful will it be, to hear that Sentence from Christ hereafter; Well done good and faithful Servant, thou hast been faithful in a little, I will make thee Ruler over much, Enter thou into the Joy of thy Lord; then shall the Redeemed of the Lord, sing the Song of Moses, the Servant of God, and the Song of the Lamb; saying, great and marvelous are thy Works, Lord God Almighty, Just and True are thy Ways, thou King of Saints.

Now my Friends, hearken, and incline your Ears from Time to Time, unto what the Lord shall say,

He

He will speak Peace unto his People, and to his Saints, but let them not return again to folly: Whoever you are that are true, real Christians, you have Peace with God through Christ Jesus the peaceable Saviour, We are accepted of God in the Beloved, and have Peace with God, in and through Christ Jesus, who is the great Peace-maker, and Prince of Peace; It is by his meritorious Death and Suffering, and Satisfaction made to Divine Justice, that we are reconciled unto God; I never did desire to hear any thing, or speak any thing, that had the least tendency to undervalue the Death, Sufferings, Satisfaction, Mediation, and Intercession of our Lord Jesus Christ; but have always Owned, Believed, and Preached these great Truths.

So my Friends, I beseech you all to have an Eye to the Lord, If you draw nigh to him, he will draw nigh to you, if we keep to the Lord, and Joy in the Lord, we shall find the Lord near to us, answering our desires; he will keep us in the hollow of his Hand, and in the secret Pavillion, then will your Bread (your Heavenly, Living Bread) be sure, and you will know the Breaking of it, and the Eating of it; that Bread which Christ gives, is that whereby we are Comforted and Refreshed.

So my Friends, the Lord God Almighty be with you, it is not in my Mind to say much at this Time, though many things were upon me to speak to you in the Light of the Lord, and the Love of the Lord; I shall at present commit you to the Lord Jesus Christ, to cast your care upon him at all times; in all your Afflictions, Distresses, Trials, and Troubles whatsoever, keep your Eye stedfast, and your Hearts fixed upon the Lord, and you need not then be afraid of Evil Tidings; Trust in the Lord at all Times; not for a Day, or a Week, or a

Year, but for ever, *Cast your care upon the Lord, for he caret^b for you.* If thy Faith be tryed, murmur not, but Rejoice, for the trial of your Faith is much more precious than Gold that perisheth, though it be tryed with Fire, that it may be found unto Praise and Honour, and Glory, at the appearing of Jesus Christ, in whom though now you see him not, yet believing, ye rejoice with Joy unspeakable and full of Glory; If Trials and Sufferings, and Tribulations come, do not boggle at them, Think it not strange concerning the Fiery Trial, which is to try you, as though some strange thing happened to you, but rejoice, inasmuch as ye are made Partakers of Christ's Sufferings, that when his Glory shall be Revealed, ye may be glad also with exceeding Joy.

Friends, Happy are you, if the Lord shall be pleased to try your Faith in the Lord Jesus Christ, and to try your Love and your Patience: Verily, I say unto you in the Name of the Lord, we have all need of it in our Spiritual Travel and Progress, and Heavenly Journey; Ye have need of Patience, that after ye have done the Will of God, ye may receive the Promise, *The Patient and the Meek shall Inherit the Earth, and have an Inheritance reserved in Heaven;* Seek the Lord, (my Friends) that you may be hid in the Day of his Wrath, that you may be among his hidden ones; when his Indignation shall break out against Sin and Wickedness, would not you be hidden then? and preserved then? would not you have the Lord to spare you then, *as a Man spareth his Son that serveth him?* *The Lord will have Mercy upon Sion, and spare his People in the Day of his fierce Anger, until his Indignation be over-past.* The Walls of Sion, are the Walls of Salvation, and they are a Bulwark to God's People, when did these Walls and Bulwarks fail you? Have you not been preserved in your Day and Generation? If these Walls of Salvation had failed, we had not been

been preserved in Christ Jesus, we had not now been a People; we have stood the Brunts, we have been kept safe in the strong City, where Salvation is for Walls and Bulwarks. And so I shall commit you to the Lord Jesus Christ, the Lamb of God, that taketh away the Sins of the World; I desire you all to look to him, and fix your Hearts upon him, who is the Author of Eternal Salvation to all them that believe in him and obey him; to him be Glory, Praise and Dominion, who is God over all, Blessed for Ever. Amen.

His Prayer after Sermon.

MOST Blessed Lord God, thou art Lord of Heaven and Earth, Infinite in Love, Life and Glory, the God of the Spirits of all Flesh, in whom we live and move and have our Being, who art near to every one that draweth near to thee, and call upon thee in Truth; Thou openest thy bountiful hand, and refreshest our Hearts with thy Mercy and Blessing; O Lord God of Power, thy Mercies are manifold, and they are over all thy Works, and the Works of thine own hands do all praise thee, and thy Saints bless thee, and magnifie thy excellent Name, thou art pleased to magnifie thy Law, and to send forth thy Light and Truth, and to make it honourable in the Hearts of many in the Day of thy Love, in the Day of thy Power; Thou art Redeeming thy People from Iniquity, and purging away all their Dross, and taking away all their Tin; O Lord God of Life and Power, Let all that believe in thy Son Jesus Christ, be purged and purified more and more, let them be washed and sanctified, that all that may be done away, and removed out of their Hearts, that is contrary to thy self, that the Glory of thy Truth may arise and shine in their Souls, and let all feel the

the Power of thy Truth, and be sensible of it, and believe it, and obey it, that they may follow the Leadings of thy Holy Spirit, and answer thy Requirings, and glorifie thy Name, and do thy Will on Earth as it is done in Heaven; Let us all receive our daily Bread from thee, and have the Light of thy Countenance to shine upon us; Comfort the Hearts of all thine every where, be thou their strength and stay, and a present help in trouble, and solace their Souls with the sense of thy Love, which is better than Wine, and with thy favour and loving kindness, which is better than Life; Strengthen the weak bands that hang down, and confirm the feeble knees, and succor those that are tempted, and comfort and relieve them; O Righteous Lord of Heaven and Earth, make known thy Mighty Power, in working upon the Hearts of thy People here and every where; make known thy Name and Glory throughout the whole Earth; Let thy Glorious Everlasting Gospel be sounded forth and Preached in all Nations of the World; And let thy Renown go forth, and thy Fame be spread in all Nations, let all the Enemies of thy People be scattered, and all that make opposition against thy Truth be conquered and overcome by the Power of it, and submit themselves, least they perish in their opposition; And let thy People receive thy Truth in the Love of it, and become willing in the Day of thy Power, to serve thee in the Beauties of Holiness, and gird up the Loins of their Minds, and be kept sober and vigilant, and hope to the End, and live in love and unity with one another, and keep themselves in the love of God, and by Patient continuance in well doing, seek for Honour, Glory, Immortality, Eternal Life; Let us delight our selves in thee, that thou mayst give us the desire of our Hearts, whom have we in Heaven but thee? And there is none upon Earth that we can desire beside thee; Thou hast many times refreshed us with the sense of thy Love in Christ Jesus, and thou hast brought us into thy Banqueting House, and thy Banner hath been spread over

ver us, we have been satisfied with the Fatness of thy House, and drank abundantly of the Rivers of thy Pleasures, we have sat under thy shadow with great delight, and thy fruit hath been sweet to our taste; Bless us and all thine every where, and mind us of our latter end, that all the Days of our appointed time, we may wait till our change come, and be so prepared for our great account, that we may give it up with Joy and not with grief; Now Blessed God of Heaven and Earth, for all thy Mercies and Favours that we have received, and the Blessings and Benisons which thou hast bestowed upon us, and continued to us, and for preserving us from time to time by the Arm of thy power, and for opening our Hearts at this time, to receive the Word of thy Truth, and the Influences of thy Spirit, wherein the Honour and Glory, Thanksgiving and Praise, which we humbly and sincerely offer up to thee, for to thee doth belong, and thou alone art worthy, who art God over all, blessed for Ever and Ever. Amen.

A

SERMON

Preached by

Mr. Francis Stampfer

At Devonshire-House, May the 30.
1694.

*God hath laid help upon one that is Mighty, to save to
the uttermost all that come unto God by him.*

THIS Mighty One; that the Almighty Lord Jehovah, hath laid help upon his Man, it is the Lord Jesus Christ, the Son of his Love, and they are blessed of God, that come to partake of the help that is in him, who said to his Disciples and Followers in the Days past, *without me ye can do nothing.*

Friends, This is a deep and a very near Word, and it stands us all upon to consider, whether we have him or no, for we all owe Service, a Duty, and a Worship to the Everlasting God, and of course

elves we cannot perform it, whithout the help and Assistance of his Beloved Son, the Lord Jesus Christ; and the comfort of all that believe in him, and love him, is this, that he is not only able to help, but willing to help.

Blessed be the Lord God for ever, may all you say, that have been made partakers of his Virtue, and of his Power and Life, that have found a willingness in him to Assist you in all your Troubles, in all your Exercises, in all your Afflictions, in all the bowings of your Souls and Spirits before the Lord, who have said in your Prayers and Supplications, Lord, lend me thy Help, let me have thy gracious Aid and Assistance; Without this Help of the Lord Jesus Christ, we cannot do that Good that sometimes we desire, but we are even like to Poor Israel, when they had forgotten the Lord, when they had been cleaving to that that led them in the Steps, the end whereof was Destruction. The Lord thus complained by his Prophet; *O Israel thou hast destroyed thy self, but thy help is in me.*

And, O Friends, what greater Love could the Lord God have shewn to the lost Sons of Adam, then to have sent his Son, his only begotten Son, from the bosom of his Heavenly Love, to Redeem Man up to God again, to Restore Man again, and bring him back again out of that Alienated State, and out of that Undone Condition, that he was fallen into by his Disobedience and Transgression against the Lord; God *hath laid help upon one that is Mighty, Mighty to save.*

Is there any Poor Soul here this Day, that wants the Salvation of God, that wants to be saved from Sin, that so it may be saved from Hell, saved from Woe, saved from Distress, saved from Misery, O come and lay hold on him by Faith, that God hath laid help upon.

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My Friends, Turn your Minds Inward this Day, and have an eye and a regard in your selves, to that pure and Divine Manifestation of his Light and Grace, and Spirit vouchsafed to you, in that Light looked unto him; Holy Men and Holy Women, Godly Men and Godly Women, waited for this in the Days of Old, and one of them expressed his joy and satisfaction, even Old Simeon, when he saw the Lord Jesus Christ brought into the Temple, he took him in his Arms and blessed God, and said, Lord, now let me see thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation, which thou hast prepared before the face of all People, a Light to lighten the Gentiles, and the glory of thy People Israel, that might be for Salvation to the ends of the Earth. Now here Simeon beheld and saw that which he long waited for and desired after, and he had this manifested to him by the Holy Ghost, that he should not see Death, before he had seen the Lord's Christ, he saw him and beheld him that he might see he was come.

So some Souls at this Day that are now under another Dispensation, they have waited long, and cry'd to the Lord, and said, Lord when will the Time come? When will the Day come, that thou wilt open to me that which my Soul hath longed for? Lord, I have sinned against thee, when will the time come, that I shall have help and power against Sin? and find strength against Sin? and receive Power from on High against my Sins? and to resist and overcome Temptations, and obtain thy favour, and through Jesus Christ be reconciled to thee whom I have offended?

Friends, You that have long waited for the Consolation of God's Israel, hold fast your hope, keep your Confidence unto the end, keep your Faith and Patience

Patience; Remember the words of Christ to the Church of Philadelphia, *These things saith he, that is holy and true, thou hast a little strength, and hast kept my word, and hast not denied my name, because thou hast kept the word of my patience, I also will keep thee from the hour of Temptation, which shall come upon all the World; to try them that dwell upon the Earth.*

My Friends, The hour of Tribulation is coming nigh, and hastening, it is even at the very door, therefore lay hold of Christ that God hath laid help upon; O my Friends, that you may find this help extended to you in this Day of your Trial and Temptation, that they that are the hindmost of the Flock may come up, *the poor in Spirit, (that are poor in Body too) they that are Groaning and Crying, and Mourning in solitary places,* that they may come, according to the words of Christ, into his Sheep-fold, *John 10. 16. And other Sheep I have which are not of this Fold, them also I must bring, and they shall bear my Voice, and there shall be one Fold, and one Shepherd.*

This one Shepherd is present here, my Friends, pray hear his Voice this Afternoon, his Voice is sweet and lovely, and pierceth the very Heart, it calls upon you, Open to me my well-beloved; It calls you out of Sin, and out of Iniquity, and out of that which offends the Lord; O Friends, this Voice calls, open to me my Beloved, you that are turned from this world, from the love of Vanities and Pleasures, from those vain delights that perish with the using, and the desire of your Hearts is, that you may be more acquainted with him that is the good Shepherd of your Souls, that faith, I call mine own Sheep by Name; blessed be you that have this new Name; *I go before them, and they follow me,*

me, and I will give to them Eternal Life, saith Christ, what greater gift can you have? what better reward can you have? You that have the help of the Lord, you that have the strength of the Almighty, you that have your dependance upon him, you that can truly say, the Lord hath laid help upon one that is Mighty, I feel his Mighty Arm, and his Mighty Power that hath helped me, and overcome great things, that I thought I could never overcome; Open the door of thy Heart saith Christ, and I will overcome that by which thou hast been overcome; All Praise, Glory and Thanksgiving be returned through Christ, to the Living God and Father of all.

O my Friends, feel your Minds gathered into a sense of God's Love, into a pure exercise of his Heavenly Life and Love, that in this we may go on and Travel together, that in this we may be exercised together, for the Glory of God, and the good and Peace and Welfare of one another.

Friends, God's care is over his People, his Divine Providence is daily extended towards them, in a plentiful and wonderful manner; There is one promise of the Lord that comes into the view of my Mind, even that promise made to them in Ancient Times, *My People shall dwell in a sure dwelling, and shall rest in a quiet habitation;* Let us Pray that every one of us may be in the number of God's People that have a sure dwelling; for, my Friends, great disappointments, great exercises and trouble will overtake the Habitations of the Wicked, that are hard Hearted and forgetters of God; let us keep humble and tender and reverent in the sight of the God of Heaven; all our strength will fail us, and all our own wisdom, if we do not keep faithful to him that God hath laid help upon; What are we poor Worms

Worms in Comparison of the Almighty, he can do in Heaven and Earth whatsoever he pleaseth ; Man is to be wrought upon according to his Divine will and pleasure : we are to submit to him, and to be resign'd and given up to the Lord God of Heaven and Earth, and to lie low before him, and to come to that in Practice, which People have been speaking of in Words.

It is part of that Prayer that our Blessed Lord Taught his Followers and Disciples, wherein he said, *thy Will be done in Earth as it is in Heaven* ; There is no Man or Woman can really come to Christ, but those that have their Wills submitted to the Will of God, this is the Will of God, your Sanctification ; it is the Will of God that we should all be sanctified, that we should be holy and pure, then the blessing of the God of Heaven will be upon us.

Among the many blessings that Christ uttered on the Mountain, one was this, *Blessed are the pure in Heart, for they shall see God* ; It doth bespeak this, that the sight of God shall be very clear, to those that are pure in Heart, that come to have their Hearts and Minds subjected to the Will of God, *for he worketh in them both to will and to do according to his good pleasure* ; Oh then they shall know the Virtue of this purity of Heart, they shall see God, How precious a thing is it, to have that purity that can behold the Lord, no confession or acknowledgment will be sufficient.

Thus it was when *Nicodemus a Pharisee, and a Ruler of the Jews, came to Jesus by Night*, he said unto him, *Rabbi, we know that thou art a Teacher come from God, for no Man can do these Miracles that thou doft, except God be with him* ; here was a large Confession, that Christ was the Teacher of the way

of God aright, yet that would not serve, for Jesus answered and said unto him, except a Man be born again, he cannot see the Kingdom of God.

Friends, It is a near word that should come home to us, and convince us of this Truth of God; that we fall not short of this Regeneration, and of having our Hearts and Spirits renewed by the God of Heaven, except we be born again we cannot see the Kingdom of God; This New Birth is that by which the Blessings of the God of Heaven are conveyed to the Soul, and that through the Lord Jesus Christ; God hath sent his Son to bless us, in turning every one of us from our Iniquities, and from the evil of our ways, from our Sin and Vanity, from our Corruption and Wickedness, to the pure everlasting God; They know it to be thus that come to fear God, and be partakers of that Wisdom that leads to Righteousness, Prov. 8. 20. *I Wisdom lead in the way of Righteousness, in the midst of the Paths of Judgment, that I may cause those that love me to inherit Substance, and I will fill their Treasures;* Can the Treasure of any Heart be better filled?

Oh that these words of Wisdom might take impression upon every one of your Hearts, that you might feel the love of the Mighty God shed abroad upon your Hearts by the Holy Ghost, that your desires and breathings may Ascend like Incense, and be a sweet smelling Sacrifice to the Lord this Evening; Oh that every one was so qualified as to Worship the Living God aright, that in the Conclusion of this Meeting, every ones Heart may burn within them, and may come with tender Breathing and inflamed Affections unto God's Altar, and find Acceptance.

My Friends, the goodness of the Lord hath been very great towards you, and his Long Suffering and Patience

Patience hath been largely extended, he willerth not
the Death of a Sinner, but desires that they should Repent,
Return and Live; As I Live saith the Lord, I delight
not in the Death of a Sinner, turn you turn you from your
Evil ways, why will ye Die O House of Israel? Now
if thou say'st, I would fain turn from the Evil of
my Ways; I would fain have Power and Strength
to do Good and overcome Evil, then come to him
that is Mighty, upon whom God bath laid help, who
is able to save to the uttermost; not from one or two
Sins only, but from all Pollution and Wickedness,
in all those that come unto God by him; I am God
Almighty, saith God to Abraham a faithful Servant
that followed him, I am the Almighty God, walk be-
fore me, and be thou Perfect.

But say some, that is impossible, but pray con-
sider, God bath laid help upon one that is Mighty;
and thou mayst do all things through Christ that
strengthens thee; by his Divine Power working in
thy Heart, he can effect that work in thee which
thou canst not do in thy own strength, that work
which he will accept of, the work of Righteous-
ness, Holiness, and Purity, in which State the
Blessing of the God of Heaven is conveyed to thy
Soul; Blessed are the Pure in Heart for they shall see
God, their Eyes being opened to look unto him
in whom Salvation is; In vain do Men look for
Help and Salvation from the Hills, and from the
Mountains; Look unto me (saith the Lord) and be
saved, all ye ends of the Earth, Mal. 3. 6. For I am
the Lord, I change not, therefore the Sons of Jacob are
not Consumed.

Oh here is a good encouragement for you who
are wrestling with the Lord God, to receive a Ble-
ssing from his Divine Hand, here is good encoura-
gement for you to Wrestle; Jacob was a Wrestler and

be Wrestled with God, and as a Prince he prevailed, and he said, I will not let thee go except thou bless me; Will you be Wrestlers with the God of Heaven, for a blessing from his Divine Hand? Labour to be gathered with a pure Mind into the Will of God, as Humble, Lowly and Meek Creatures, submitting your selves to him, being sensible of your unworthiness, and Say, Lord, what am I that thou shouldest be mindful of me? What I have received, thou gavest me, I have no Breath, no good thing but what thou gavest me; I depend on thee for all, and will give thee the Praise of all that I have, and hope for.

Thus you must labour to keep your selves Humble, Meek and Tender, and in a self-denying frame, that you may be fit to follow the Lord Jesus, who invites such to come to him; *Come unto me all you that labour and are heavy laden, and I will give you rest, Take my Yoke upon you and learn of me, for I am meek and lowly in Heart, and ye shall find rest unto your Souls, for my Yoke is Easie, and my Burthen is Light; Learn of me (saith Christ) for I am meek and lowly: It is as if he had said, be ye so too, learn that Lesson and ye shall find rest to your Souls; What more excellent Reward then to have Peace with the Eternal God, and not only so, but in all our Tryals, Afflictions, and Exercises in this Life, to be kept in a quiet and peaceable frame, where the Soul can throw it self upon God, and say, Lord, I will cast all my care upon thee, for thou carest for me.*

My Friends, Look unto the Lord, there will be great need for it; many have been the Warnings given to the Inhabitants of this Nation, and of this City, of the dreadful Judgments of God, that he

will

will certainly bring upon the Wicked and Hard-hearted, and upon the Stiff-necked and Rebellious; and I hope that through the Divine workings of the Divine Spirit and Power of the Lord Jesus Christ, and through his Divine and Heavenly Light that hath attended these Warnings and Testimonies, many will be stirred up to Repentance.

And I have this more to say, that the Lord God in the opening of his Divine Word hath commanded me; Thus say to my People in the City of London, and elsewhere, where I have ordered thy Lot; Be of believing Hearts, for the Vials of my Wrath shall be poured out upon the Transgressors; Therefore charge the Daughters of Sion, that they touch not with the Daughters of Babylon; and tell them, that if they partake with them in their Sins, they shall partake with them in their Plagues, and in the Punishments that God will pour down and Execute upon the workers of Iniquity, and greater will be their Condemnation if they do not Repent and Believe, than of those that have not had such Opportunities.

Therefore Children of Sion, look unto the Lord Jesus Christ, that Mighty one, upon whom help is laid, in whom is Divine Strength and Power, and from whom you may have Divine Assistance, that we may perform the good that is required at our Hand, and that is incumbent upon us, and that we owe to our Creator, that we may Worship him from Day to Day, and from one time to another; they that perform this service in the strength of Christ, they will feel the favour of his Life upon them, and find the sweetnes of Joy and Peace in their Souls; and when we are in our Employments, and Callings, and Busines, we shall feel the favour of Divine Life going along with us, and in all our Converse

Converse and Communion one with another; and in our Families, we shall instruct and correct, and direct our Children, and bring them up in the fear of the Lord, that they may not do as the Children of Israel when some of their Judges were Dead, *every one did that which was right in their own eyes,* Let them do what they will saith Joshua, *choose you this Day whom you will serve, as for me and my House we will serve the Lord.*

Oh get your wills subjected to the will of God, that you may obey his Righteous Law, and feel your selves ingaged in his service, and have the powerful working of his Holy Spirit in your Souls; God will by his own Almighty Arm and Heavenly Grace, enable you to do what he requires, and is pleasing in his sight, *be will work in you both to will and to do of his own good pleasure;* By Grace ye are saved, saith the Apostle, *not of your selves, it is the gift of God:* To this Divine gift we are all recommended, Now the Lord God Almighty gather you all into a sense of it.

The Apostle when he wrote to the Churches, he committed them to *the Grace of our Lord Jesus Christ,* for Guiding and Governing them in the whole course of their Conversations, that they might live in the pure Fear and Love of God, and Obedience to him, and in Love and Concord one with another, *that God in all things may be glorified, and Praise, and Honour and Thanksgiving may be offered up to him, through Jesus Christ his Beloved Son, and our alone Saviour, who alone is worthy, who is God over all, Blessed for Ever and Ever.* Amen.

His Prayer after Sermon.

Blessed God of Life, who art the Fountain of all our Mercies, the God from whom we receive all the good we enjoy, our Eyes are unto thee, and we wait and attend upon thee, thou art pleased O Lord to give unto us all things that we stand in need of, which should engage us always to have an Eye unto thee, for thou never failest any that put their trust in thee; many a time O Lord, have thy People cryed to thee in a sense of their wants, and have bowed before thee, and lifted up their supplications to thee, and Lord, thou hast had regard to them many a time, and for the cry of the Poor, and the groaning of the Distressed thou hast risen, and been a present help unto them; So that O Lord, we have had encouragement from time to time to draw near to thee, for that thou dost appear in the midst of the Assemblies of thy People that do meet together in thy Name, and in thy Holy Fear; O Powerful Father of Life, we have cause to bless thy Name, for that we have had a real taste of thy Goodness, and of thy Mercy to our Souls; Thou O Lord it was that didst appear in the time of thy Love, and visitedst the Souls of many that were Strangers unto thee, and unacquainted with the way of Life and Salvation; Thou O Lord it was that hadst Mercy upon us, in the Day when there was none to help us, when there was none that could save and deliver, then didst thou make bare thy Almighty Arms, and didst bring many to the knowledge of thy living way, and all thine whose Eyes have been to thee, thou hast Crowned them with thy Loving Kindness and tender Mercy; Praises, Praises, be to thy Great and Excellent Name, who livest for ever, and for evermore; Living God of Life, let all thine be preserved by thy Eternal Arms of Power, that they may live in the World to the Honour of thy

thy Great Name; Powerful God of Life, our Eyes are unto thee, and thou hast given us to see thee, and to have the light of thy Countenance lifted up upon us; Father of Mercies, we are not able to keep our selves, and preserve our selves, but the Eyes of all thine are unto thee, that they may be acquainted with thee, and have that Divine help and strength which thou affordest to thy People, and to thy Children, that they may be enabled to run on in that Race that thou hast set before them, that at the end of their Days, they may come to lay down their Heads in Peace, and have an abundant entrance into that Everlasting Kingdom, which thou hast prepared for those that love and fear thy Name; Blessed God of Life, be with all thy People here and every where, draw off their Minds from the love of this World, and the Spirit of it, that they may be brought nearer and nearer to thee, in their Love and Affections; Blessed God of Life, we have been waiting upon thee, and thou hast graciously appeared in the midst of us, blessed by thy Name; Thy living presence is the comfort of all thine that wait upon thee, How Poor and Empty, and Hungry and Thirsty have we come into thy Presence, yet thou dost not send us Empty away, but thou hast filled the Hungry with good things, and opened a Living Fountain, that the Thirsty Souls have known the Drinking of; Our Souls are constrained to offer Praises to thee this Evening, that we have found Comfort and Refreshment from thy Blessed Presence; Lord God of Life, go along with us and bless us, and keep us in the fear of thy Holy Name, that we may live in the World to the Praise of thy Name; Lord bless the present opportunity to all that are here before thee, that we may go away rejoicing in the sense of thy love and goodness to us, and be engaged to walk in humility before thee; Lord let our cry come up to thee, keep us every Day, and preserve us, and pity and help all those that are crying to thee, that are under Exercises, Temptations, Afflictions, Tryals, and Weakness of Body and Mind;

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Be near to them, to help them in their distress, and save and deliver them and us from the Enemy of our Souls, that goes about like a Roaring Lyon seeking whom he may devour; O Powerful God of Life, be with all thine every where, and bless them, and keep them while they are in the World, from the Evil of it, that Living Father of Life, both they and we, for all thy Mercies and Blessings, which in the dear Son of thy Love thou hast bestowed upon us from time to time, may render Living Praises unto thee; And for thy affording us thy Presence at this time, and for all the Seasons and Opportunities we have enjoyed for the benefit and advantage of our Immortal Souls, we desire to return thee Praise, Honour and Glory, through thy Beloved Son Jesus Christ, in whom thou art well pleased; for thou alone art Worthy, Worthy, Worthy, who art God over all, blessed in thy self for ever, and evermore. Amen.

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